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*A dictionary of the most important names,
objects, and terms, found in the holy ...*

Howard Malcolm

KC 11380



Jan 68



HOUGHTON
GOULD, KENDALL, & LINCOLN.

A
DICTIONARY

OF THE MOST IMPORTANT
NAMES, OBJECTS, AND TERMS,
FOUND IN THE
HOLY SCRIPTURES.

INTENDED PRINCIPALLY FOR
SUNDAY-SCHOOL TEACHERS
AND
BIBLE CLASSES.

BY HOWARD MALCOM, A. M.

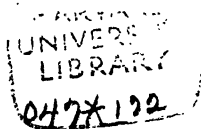
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PREFACE.

PRODUCTIONS that are the result of labor, more than of genius, lie under two great disadvantages:—the pleasure of composing is incomparably less, and the composition itself is held in far less estimation. The author's motive in undertaking the drudgery of preparing this volume was, that such a work seemed to him not only eminently needed for youth, but almost indispensable; while nothing of the kind existed within his knowledge. It was chiefly prepared at small intervals of leisure, while traveling as General Agent of the American Sunday School Union, and has now been retained nearly three years, in the hope that some more perfect work of the kind would appear. During this time, it has been kept at hand for the purpose of inserting whatever seemed appropriate in the current religious periodicals, missionary reports, &c. The chief sources of aid, however, have been the works of Calmet, Whitby, Wells, Carpenter, Brown, Wood, Paxton, and Harmer. Extracts have in some instances been taken, as well as facts or thoughts; but references seemed unnecessary.

In most Dictionaries of the Bible, a large proportion of the matter consists of *Scripture narrative*, digested under heads, or *verbal definitions*. It is believed that the reading of the Bible itself is now so general among the classes of persons for whom this book is intended, as to make that plan undesirable in this instance. The object here is, in reference to Scripture names, to *throw light on the sacred page*, rather than to *borrow it from thence*. While, therefore, a great number of persons and places, of which nothing is known, except from Scripture, is omitted, more Scripture illustration, adapted to youth, will, it is hoped, be found here than in any one of the larger works above named. In regard to doctrinal terms, &c. the usual course was necessarily pursued. As some of the articles may seem hardly comprehensible to children, it is proper to remark, that the work was intentionally graduated to the common level of *Sabbath school teachers*; who, it is hoped, will find it a convenient and useful manual. Only by bringing the book to this standard, could it be made itself a teacher, which was the great object. It was hoped by this plan to make it useful to *parents*, also, in answering the numerous questions of intelligent children who read the Bible.

It is now issued to serve a necessity; and if the "Father of lights" do but make it useful in the dissemination of heavenly truth, the desires of the Author will be fully realized.

Hayward Place, Boston,

Jan. 1, 1830.

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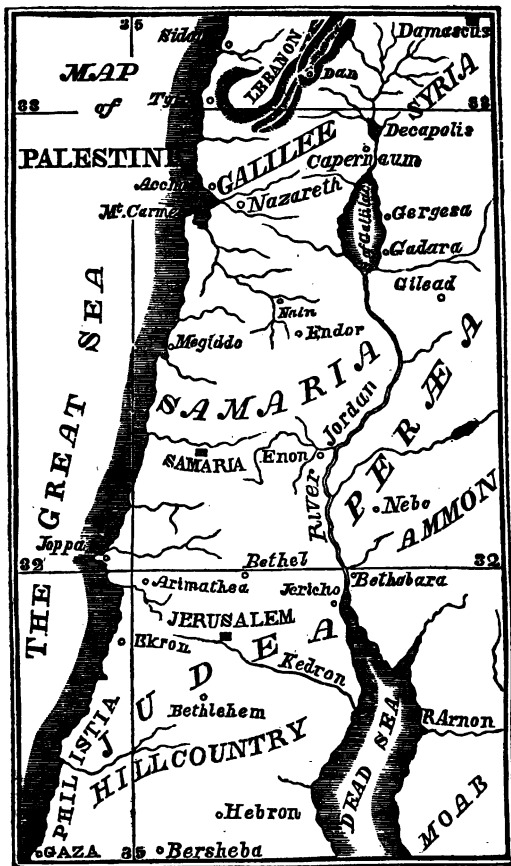
THE interval which has elapsed since the first publication of this work, has been diligently improved to render it more worthy of its favorable reception by the public. In addition to the works named in the Preface, Horne's Introduction, Robinson's Greek Lexicon, Harris's Natural History, Jones's Biblical Cyclopædia, Jahn's Archæology, Ingraham's Geographical Index, the Missionary Herald, Parish's Bible Gazetteer, Rees's Cyclopædia, and other sources, have been resorted to with diligence. Important aid has also been derived from various reviews and notices of the successive editions, and still more from learned friends, who have privately communicated their remarks.

As this work, at its first publication, was the only help of the kind ever printed, the Author considered it a duty to make it neutral as to those points which distinguish his sect from the great body of orthodox Christians. Since that time, similar Dictionaries have been published, and are circulated extensively. It seemed proper, therefore, not only to the Author, but to many distinguished brethren, who kindly offered their opinion, that this work should now be made to speak more fully our sentiments. The requisite alterations and additions have accordingly been made.

The references to Scripture have all been carefully examined, by which numerous typographical errors, derived from works which were consulted, have been discovered and rectified. While the references have by this means been made correct, care has been taken to make them sufficiently copious. These references are regarded as forming one of the most important features in the book. If parents would make it an occasional Sabbath evening's exercise to read a few articles, while each young person sat with a Bible, and turned to the text, great interest and light would be thrown over the quoted Scripture, as well as the article itself; and a pleasing opportunity would be thus afforded for the inculcation of religious truth.

The labors of preparing this work, though unexpectedly arduous, have been exceedingly useful to the Author as a biblical student; and the hope of their being useful to others has added pleasure to the task. The result of his toil is now commended to those whom it was intended to assist, in the belief that it will be found far more valuable than any similar help they can obtain.

Hayward Place, Boston
Nov. 20, 1833.



BIBLE DICTIONARY.

A.

AA'RON, a prince of the family of Levi, born in Egypt, one year before the edict for destroying Hebrew male children, and three years before Moses. By divine direction he was consecrated to the office of High Priest. After the schism of Korah, Numb. xvi. the Lord evidenced his appointment, by the miracle of the budding rod and other signs. He died in Mount Hor 40 years after coming out of Egypt, i. e. A. M. 2552, aged 123 years, and was succeeded by his son Eleazar. See **PRIESTHOOD**.

ABAD'DON, literally *The Destroyer*, is "the angel of the bottomless pit, whose name in Hebrew is Abaddon, but in Greek, Apollyon." Rev. ix. 1. Writers on the prophecies greatly differ in their interpretation of the above text. Some would apply the name exclusively to Satan. Others regard it as being also applied to Mahomet, and to the Pope of Rome.

AB'ANA and **PHARPAR**, two rivers of Syria, which Naaman the leper thought

"better than all the waters of Israel." Abana is probably the *Barraddy*, which rises in Lebanon, and runs towards the south. Perhaps the Pharpar is the same with the *Orontes*, which, rising a little to the north-east of Damascus, passes Antioch, and, after a course of 200 miles to the north-west, loses itself in the Mediterranean Sea. 2 Kings v. 12.

AB'BA, a Syriac word, signifying *a beloved father*. The word is used by our Lord in his agony, Mark xiv. 36, and by Paul, when he recounts to the believers of Rome and Galatia, their glorious privileges; foremost of which he places "the spirit of adoption, by which we cry, Abba, Father." Rom. viii. 15. Gal. iv. 6. We thus perceive, both in the term itself, and the manner of using it, how endearing and consoling is the access to God, which the Christian enjoys.

ABEL, literally *vanity*, the second son of Eve. The story of his life is better told in Scripture than we can do here. The

reason why his offering was accepted rather than Cain's is explained, Heb. xi. 4, where it is said to have been because Abel had *faith*, that is, had respect to the Messiah to come and to the divine appointment. It is said that being dead he yet speaketh, i. e. his example and sufferings are a lesson to us.

ABEL, otherwise called *the field of Joshua*, was near Bethshemesh, and was probably so called from the *mourning* of the Hebrews for those who were struck dead for looking into the ark. 1 Sam. vi. 18, 19.

ABEL-MAIM, or ABEL-BETH-MAACHA, a city in the north of the canton of Naphtali, where Sheba was beheaded. 2 Sam. xx. 14. Eighty years after, it was ravaged by Bénhadad. 1 Kings xv. 20. In the days of Christ, it was called *Abila*.

ABEL-MIZRAIM, literally *the mourning of the Egyptians*, so called from their lamentation over Joseph's corpse when they carried it to Machpelah. It is the same place which is called "the floor of Atad." Gen. l. 11.

ABEL-MEHOLAH, a city west of Jordan, 10 miles south of Bethshan, in the tribe of Manasseh. 1 Kings iv. 12. It was the birth-place of Elisha. 1 Kings xix. 16. Near this city Gideon defeated the Midianites.

ABEL-SHITTIM, a town

beyond Jordan, in the plain of Moab. Here 24,000 Israelites were destroyed in one day for falling into the sins of Moab. Numb. xxv. It was probably the mourning for this event that gave the name of Abel to the spot.

ABI'A, second son to Samuel, and brother to Joel. When the priests were divided into twenty-four courses, the 8th was called after him; or, as some suppose, after Abijah, mentioned 1 Chron. xxiv. 10. Luke i. 5.

A'BIB, or NISAN, the name of the first sacred, and seventh civil month of the Jewish year. It answered to our March and April. The word signifies *ripe fruit*, and was given to this month, because in the middle of it, the Jews generally began their harvest. On the 14th day of this month, the Passover was eaten. Their civil year commenced in September; and therefore their jubilees, and other civil matters, were regulated in that way; see Levit. xxv. 8, 9, 10. This change of beginning, as to the sacred year, took place at the redemption of Israel from Egypt. Ex. xii. 2.

ABILE/NE, a small canton in Syria, between Lebanon and Antilibanus. It took its name from the city *Abila*, which probably was the same with Abel-Maim. Lysanias was governor here in the 15th year of Tiberius. Luke iii. 1.

ABIMELECH, the title of the kings of Philistia, as **PTOLEMY** was of the kings of Egypt, and **CÆSAR** of the emperors of Rome. Gen. xxi. and xxxvi. It was also the name of a very wicked ruler in Israel, in the time of the Judges, Jud. ix.; and of a high priest in the time of David, 1 Chron. xviii. 16, who was the same as *Ahi-melech*, 2 Sam. viii. 17, and probably the same as *Abiathar*, 1 Sam. xxii. 20.

ABOMINATION, a thing hateful. *Sin* is called an abomination, because detestable to God and good beings. Various gross practices are so called. Wearing the dress of the opposite sex, Deut. xxii. 5. Lying, Prov. xii. 22. False weights, Isa. lxvi. 3. False doctrines, Rev. xvii. 4. Idols, Deut. vii. 26. Proud persons, Prov. xvi. 5. The sacrifices, ways, and even thoughts, of the wicked, are an abomination to the Lord. Prov. xv. 8, 9, 26. And "he that turneth away his ear from hearing the law, even his prayer shall be an abomination," because, in that case, evidently hypocritical, Prov. xxvii. 9. In Dan. xii. 11, and Matt. xxiv. 15, the allusion is to the Roman armies, which, as heathen, were hateful to the Jews.

ABRAHAM, a wandering shepherd of vast wealth and preëminent piety. He was born A. M. 2008, only two

years after the death of *Noah*, though there were nine generations between them. Being the progenitor of all the Jews, and the brightest example of justifying faith, he was called the "Father of the faithful." His name, which was originally *Abram*, or "high father," was changed, when God promised him a great posterity, into *Abraham*, or "father of a multitude." Gen. xvii. 4, 5. His history is one of deep interest, and is given in Genesis at great length.

ABYSS, a word used in Scripture, sometimes to mean hell, and sometimes the depths of the ocean, and the waters which flow under the earth.

AC'CHO, a seaport of Canaan, belonging to the tribe of Asher, but not conquered by them. Jud. i. 31. It first became an important city in the reign of Ptolemy Philadelphus, who greatly enlarged and beautified the place, and from whom it was long called *Ptolemais*. It became famous during the crusades, and was then called *St. Jean-de-Acre*. The Christians were expelled from it, as their last hold in Palestine, about 1291, and it has since been held by the Turks. The French, under Napoleon, met a repulse here, in 1799. The population, in 1825, was about 5,000, according to Mr. Jowett. It is erroneously

stated in some works to be from 18 to 20,000. It is now called *Acre*.

ACELDAMA, a field lying a little south of Jerusalem, where potters dug their clay. The money which Judas threw back to the Jewish rulers, being the price of blood, as they called it, they would not put into the Lord's treasury, but with it purchased this field; wherefore it was called "**ACELDAMA**, or *The Field of Blood*." Acts i. 18, 19. Zech. xi. 12, 13. It was then appropriated as a place to bury strangers, from which the burial-ground for this purpose is, in some cities, called the *Potters' Field*. Matt. xxvii. 8. The spot still is used by the Armenians for a grave-yard. It is now about 100 feet long and 70 broad, and is called *Campo Sancto*. It is surrounded by a wall, and is in fact a vast vault arched over, into which bodies are lowered through seven apertures from above.

ACHA/IA, in the largest sense, comprehended all *Greece Proper*, now called *Livadia*. This seems the meaning, 2 Cor. xi. 10. Thus, what is *Achaia*, Acts xix. 21, is *Hellas*, i. e. Greece, Acts xx. 2. In the strict use of the term, *Achaia* was that northern part of the Peloponnesus, the capital of which was Corinth. 2 Cor. i. 1.

A'CHOR. This word signifies *trouble*, and was the

name of a valley near Jericho, given to it because of the tribulation produced by the theft of **ACHAN**, who was stoned here. Josh. vii. 24—26.

ACRE. The English acre is 4840 square yards, the Roman 3200, and the Egyptian 3698; but the Hebrew acre appears to mean as much as one yoke of oxen could plough in a day. Ten acres of vineyard yielding one bath, and the seed of an homer producing an ephah, Isa. v. 10, means that the land should be afflicted with dreadful sterility, for such a crop is scarcely a tenth part of the seed sown.

ACTS OF THE APOSTLES, the history of the primitive church, written by Luke. It does not contain a full account of the labors of all the apostles, but only of a few as a specimen; chiefly those of Paul. The narrative commences at the ascension of Christ, and extends to Paul's arrival at Rome, on his appeal to Cæsar, a period of about 30 years.

ADAD-RIM/MON, a city in the valley of Jezreel, famous for a dreadful battle. 2 Kings xxiii. 29. Zech. xii. 11. It was afterward called *Maximianopolis* in honor of the emperor Maximian.

AD'AMANT, a beautiful stone, of the hardest kind, generally called *diamond*. Sinners' hearts are compared to adamant. Zech. vii. 12. See **DIAMOND**.

ADAR, the twelfth month of the Jewish sacred year, and the sixth of the civil; corresponding to February. The intercalary month added at the end of every third year was called *Ve-Adar*, or second Adar.

ADDER, a venomous reptile, brought forth alive, and not hatched from eggs, as are most serpents. It is often called a *viper*. The term occurs five times in our translation. In Gen. xlix. 17, the original word is *SHEPHIPHON*, thought by critics to be the *cerastes*, a viper which lurks in the sand, the color of which it resembles. In Ps. lviii. 4, and xci. 13, the Hebrew word is *PETHEN*, an *asp*. In Ps. xl. 3, it is *ACHSUB*, which is also rendered *asp*. In Prov. xxiii. 32, the term is *TZIPHONI*, which in Isa. xiv. 29, and Jer. viii. 17, &c. is rendered *cockatrice*, or *basilisk*, a serpent said to kill with its breath. Serpents, like most other creatures, are attracted by music. Many authors, both ancient and modern, confirm this fact. This is called *charming* them; and while their delight in the music continues, they are perfectly harmless, and will go after the person playing. The *deaf adder* or *asp*, mentioned Ps. lvi. 4, probably means one so full of venom as to be insensible to sweet sounds. To which other allusions agree. See Ecc. x. 11. Jer. viii. 17.

ADJURE. It was a custom among the Jews to *adjure*, which was by a form of execration laid on the person if he did not answer truly. It was the same as administering an oath is now; so that though Jesus held his peace when merely interrogated, he acknowledged, when *adjured*, or put on oath, that he was the Son of God. Matt. xxvi. 63.

ADONIRAM, one of Solomon's overseers on Lebanon, 1 Kings v. 14. He is also called *Adoram* by contraction, 2 Sam. xx. 24, and *Hadoram*, 2 Chr. x. 18.

ADOPTION, the act of taking one into the family for a child. Pharaoh's daughter adopted Moses. Mordecai thus received Esther. Many other instances occur in Scripture. The *double parentage* thus created, has greatly confused chronologers, and caused unlearned objections to scripture genealogies. True believers in Christ, who rely upon the efficacious atonement of his precious blood, and the sure merit of his perfect righteousness, for the pardon of their sins and reconciliation to God, being regenerated by the Spirit, and freely justified by grace, through the redemption of Jesus Christ, are said to be brought into this state of adoption. 2 Cor. vi. 18.

ADRAMMELECH, a deity of the Sepharvaites, who

seems to have been worshipped as the god of flocks and herds.

This was also the name of a son of Sennacherib, who, with his brother Sharezer, slew their father in the temple of Nisroch. Isa: xxxvii. 38.

ADRAMYT'TIUM is by some geographers affirmed to be the same with *Thebes* in Egypt. Others maintain, with more probability, that this city was in *Mysia*, opposite *Lesbos*. The latter was situated at the foot of Mount *Ida*, and was founded by a colony from *Athens*. It was a place of much commerce, Acts xxvii. 2; but it is now a poor fishing village, and is called *Dramiti*.

A'DRIA, a sea now called the *Gulf of Venice*, on the coast of Italy. Paul, in going to Rome, suffered an extreme tempest in this sea. Acts xxvii. 27.

ADUL'LAM was once a noble town in the north part of the lot of Judah. Near it was the place of David's concealment. 1 Sam. xxii. 1. It continued to be an important place for several centuries after Christ, but is now extinct.

ADULTERY, a general term for every species of unchastity, but now generally restricted to the crime of violating the bed of a married person. In a spiritual sense, it means idolatry, or the act of paying that homage to the

creature, which is due only to the Creator. Jer. iii. 9. Ezek. xxiii. 37.

ADVOCATE, a title of Jesus, showing his intercession for his people. We have a specimen of the manner in which he acts as such, in John xvi. and xvii.

AFFINITY, relation. For the degrees of affinity which obstructed matrimony, see *Leviticus* xviii.

AG'ATE, a gem of various colors and degrees of transparency. It is found in the form of rounded nodules, from the size of a pin's head to more than a foot in diameter, in the river *Wolga*, in Germany, in the pudding-stone of *Siberia*, in *Ceylon*, *Scotland*, &c. Those of the last-named country are commonly called *Scotch pebbles*. It is a stone of great beauty, and is only cheap because found in abundance. It was the second stone in the lower row of the high priest's breastplate. Ex. xxviii. 19.

AGRIP'PA. SEE HEROD. AHASUE'RUS. There were several kings of this name:

1. ASTYAGES the Mede, son of Cyaxares. Dan. ix. 1.
2. CAMBYSES, king of Persia, during whose reign the rebuilding of the temple was suspended. Ezra iv. 6, 7.

3. DARIUS HYSTASPES, the husband of Esther. Est. i. 1. He died A. M. 3519. Prideaux thinks, with Severus and

many others, that Artaxerxes Longimanus was the person; Scaliger, Jahn, and others, that it was Xerxes.

AHA'VA, a river on the banks of which Ezra assembled the Jews who were returning with him to their own land. Ezra viii. 15. It is probably the country called Ava, 2 Kings xvii. 24, whence the king of Assyria drew settlers for Palestine, and where he colonized the Israelites. 2 Kings xviii. 34, and xix. 13.

AIR, a fluid which surrounds the earth to the height of about fifty miles. Air has a considerable weight. About 2160 pounds weight of it presses on every square foot; and, allowing the surface of a human body to be 15 square feet, the pressure of air on it must amount to 32,400 pounds weight. But this pressure is not felt, because our bodies contain such a portion as serves to buoy them up. Air is necessary not only to the existence of man, but of all animals and plants. The winds keep it pure. Creatures inhabiting the water need air as much as land animals. Some of these come often to the surface to breathe, and those which have gills manufacture air for themselves out of water. If there were no air, we could neither see, hear nor speak; there could be neither clouds nor rain. Indeed, the whole

world would be destroyed, if the air were to be destroyed, or even become stagnant.

"To beat the air," 1 Cor. ix. 26, xiv. 9, is to speak or labor to no purpose. In Eph. ii. 2, "the power of the air" means those who exercise that power, viz. evil spirits who are under the control of Satan, here called their *prince*. The word "heaven" is used to signify the air. Gen. xix. 24. 2 Kings i. 10.

AL'ABASTER, a name now applied to a soft, fine, white species of marble, or sulphate of lime, found near Thebes in Egypt, and Damascus in Syria. The word is derived from the name given by the Greeks to an urn or vessel without handles, especially those made narrow at the top, so as to be easily stopped, and thus especially proper for ointments and perfumes. *Alabasters* were of glass, silver, or gold. It was customary at feasts among the great to anoint the hair of the guests with costly perfume. Ps. xxiii. 5, and xlv. 7. Matt. xxvi. 7.

ALBE'IT, an old word for nevertheless, or although.

ALEXANDRIA, a celebrated city in Lower Egypt; situated between Lake Mareotis and the western branch of the Nile, near its mouth; founded by Alexander the Great, B. C. 331. After the destruction of Carthage, it

was, for ages, the chief city of the world, next to Rome. Its commerce extended to every part of the then known world. The Ptolemies made it their royal residence, and each successive monarch labored to embellish it. When the Romans, at the death of Cleopatra, B. C. 26, annexed Egypt to their empire, they respected and preserved the beauties of this city, and it continued to flourish. In a ship belonging to Alexandria, Paul sailed for Rome. Acts xxvii. 6. Christianity was early planted in this place. Mark is said to have founded the church here, A. D. 60, and was here martyred, A. D. 68. Here *Apollos* was born. Acts xviii. 24. Numerous Jews resided here, engaged in trade and commerce; 50,000 of whom were murdered, under the Emperor Nero. Clemens Alexandrinus, Origen, Athanasius, and other eminent ministers, flourished here. Under the Saracens, who conquered it A. D. 646, it soon began to decay. They stupidly burnt its famous library of 700,000 volumes. The famous version of the O. T. called the *Sep-tuagint* was made here nearly 300 years before Christ. It then contained 4000 baths and 400 theatres. It is now dwindled to a village, with nothing remarkable but the ruins of its ancient grandeur,

and is called by the natives *Skanderia*.

ALEXANDRIANS, a class of Jews, natives of Alexandria, and so speaking that language. They were very numerous at Jerusalem. Acts vi. 9.

ALL, every creature or person. Sometimes this epithet is used indefinitely, expressing a great many, or the greatest part, Matt. iii. 15; sometimes for every class and condition of men. 1 Tim. ii. 4. Titus ii. 11.

AL/LEGORY, a similitude carried out to more length, than a metaphor. Gal. iv. 24, 31. They greatly abound in the Bible, and all oriental writings. Christians have often fallen into error by interpreting them too closely, or treating plain passages as such.

ALMOND, a tree bearing the well-known fruit so called. Its blossoms are white. Ecc. xii. 5. In size and shape it resembles the peach-tree.

ALMS. Bounty to the poor. Matt. vi. 1.

AL/MUG-TREE. It is thought to be the same with the Shittah, or Shittim-tree. 1 Kings x. 11. Some have supposed it to be the *sandal wood*, much used in the East for costly purposes. A species of this wood found in Si-am, Japan, &c. yields a beautiful red dye. This resemblance in color to coral may have given it the name *al-*

mug, which, in Rabbinic, signifies coral, and then the meaning of the term would be *coral-wood*.

AL/OES. Tournefort reckons fourteen kinds of the aloe. Some are trees, others shrubs or herbs. The American aloe is famous for its fine flowers, which are of the lily kind; the Asian for the drug prepared from it, famed for its purgative qualities. It is made by expressing the juice from the leaves, and hardening it in the sun to the consistence of a gum. That which is most nicely prepared is called the *succotrine*, the next is called *hypatic*, and the coarsest is the *horse aloe*. The fragrant wood of a species growing in China, Cochin China and Siam is so precious as to be worth more than its weight in gold. Compare Can-

ticles iv. 14, and Prov. vii. 17. Aloes were anciently used for the embalming of dead bodies, and as a perfume. John xix. 39. Prov. vii. 17.

AL/PHA, the first letter of the Greek alphabet. It is used in connection with **OMEGA**, which is the last letter, to express the eternity of Jesus Christ. Rev. i. 8, 11.

ALTAR, among the Jews, a mound or large stone table where sacrifices were laid and offered. After the erection of the tabernacle, two altars were appointed, one for sacrifices, the other for incense, and on no others were offerings lawful. The annexed picture represents the "*altar of burnt offering*," as made by Solomon, which was thirty feet square, and fifteen feet high. It stood not in the tabernacle, but in the court. The



"*altar of incense*" was a table about two feet square and four feet high, plated with gold, which stood in the Holy Place. Some Chris-



tians still apply the name to the table where the communion is administered; but Christ is the only Christian altar to which we bring all our sacrifices and services. Heb. xiii. 19.

AM'ALEKITES, a nation dwelling between the Red and Dead Seas. About A.M. 2091, Chedorlaomer ravaged their country, at which time multitudes left it. It is thought by some, that these poured themselves on Egypt, and were the shepherds mentioned by Manetho. For their great wickedness, God utterly ruined this people by the hand of Saul. 1 Sam. xv. Afterward a remnant gathered again, which was finally destroyed by the Simeonites, in the days of Hezekiah. 1 Chron. iv.

AMBASSADOR, a legate or apostle. A person sent on behalf of another, with powers to act according to general instructions. 2 Cor. v. 20.

AMBER, a yellow, inflammable substance, transparent if pure, which seems to have been originally in a fluid state, as leaves and insects are often found in it. It is obtained from Turkey, Germany, Poland, &c., but chiefly from Prussia, where it is so abundant, that mines are regularly worked for it. It was formerly cut into various ornaments, and ranked among the precious stones. Ezek. i. 4, and viii. 2.

AMEN, true, verily, be it so. Christ is called **THE AMEN**, because he is the God of truth. Rev. iii. 14. The promises are said to be "*Yea and Amen*," in Christ, because that by him they will infallibly be all accomplished. 2 Cor. i. 20. When used in devotion, it means *be it so*. When repeated in affirmation, it is equivalent to our phrase, *indeed, indeed*.

Among the Jews and early Christians, the whole assembly responded an audible *Amen* at the close of a public prayer. Jerome says that when the Christians said *Amen* at the close of a prayer, &c., the sound was like a clap of thunder.

AM'ETHYST, a very rare gem, generally of a purple or violet color. It is

found in Germany, Spain, and other countries, but the most valuable are obtained in Asia and Russia.

AMMON, or **No-AMMON**, see **No**.

AMMONITES, a people descended from **Lot** through **Ammon** or *Ben-Ammi*. They oppressed **Israel** 18 years, and were then overcome by *Jephthah*. **Jud.** x. &c. At various times in after ages, they were permitted to scourge the **Hebrews**. **2 Chron.** xx. At length **Judas Maccabeus** overcame them, ravaged their country, and burnt their cities. The poor remains were afterward mingled among the **Arabs**, and the name was lost from among nations. **Amos** i. 11—14. **Zeph.** ii. 9—11.

AM'ORITES, inhabitants of that part of **Syria** which was given to **Israel**. They occupied the portion which afterwards constituted the lots of **Reuben**, **Gad**, **Manasseh**, **Dan**, **Judah**, **Simeon**, and **Benjamin**. As they were the most powerful of the devoted tribes, all the **Canaanites** sometimes went under their name. **Jud.** vi. 10. **2 Kings** xxi. 11.

AMOS began to prophesy a little before *Hosea*, and continued a while cotemporary with that prophet, during the reign of **Uzziah**. His prophecy relates chiefly to the ruin and restoration of the **Jews**.

2*

AMPHIP'OLIS, a city of **Macedonia**. **Acts** xvii. 1. It is almost surrounded by the river **Strymon**, whence its name, which means "a city surrounded." It is now called *Emboli*.

ANAM'MELECH, an idol of the **Sepharvaites**, a tribe of the **Samaritans**. **2 Kings** xvii. 31.

ANANI'AS, the name of three persons mentioned in the **New Testament**.

1. A professed **Christian**, who, with his wife **Sapphira**, died at the rebuke of **Peter**, for falsehood and hypocrisy. **Acts** v. 1—5.

2. A **Christian** of **Damascus**, who restored **Paul** to sight. **Acts** ix. 10—17, &c. He became pastor of the church there, and died a martyr.

3. The high priest, who presided in the council at **Paul's** examination. **Acts** xxiii. 2.

ANATH'EMA, a solemn curse; an accursed person or thing. **1 Cor.** xvi. 22. See **MARANATHA**.

ANDREW, our Saviour's first disciple. He suffered martyrdom at **Patras** in **Achaia**. It is said he was nailed to a cross shaped like the letter **X**; hence a cross of this shape is called **St. Andrew's cross**.

ANGEL, a messenger. It is applied to those heavenly agents which are the highest created intellectual beings, whom **God** makes use of as

his ministers to execute the orders of providence; Rev. xxii. 8.—to Christ, who is the Mediator and Head of the church; Zech. i. 12. Rev. x. 1.—to ministers of the gospel, who are the ambassadors for Christ; Rev. ii. 1, and iii. 1, 7.—to those whom God employs to execute his judgments; Rev. xv. 8, and xvi. 1.—to devils; Matt. xxv. 41. 1 Cor. vi. 3. In 1 Cor. xi. 10, it may mean spies, who were sent to watch for the faults of Christians.

The most common application of the term, is to the happy spirits who have never fallen. When God founded the earth with such skill and goodness, they sang together and shouted for joy. Job xxxviii. 6, 7. They were created with eminent wisdom, holiness, purity, and happiness; but capable of change, and some of them fell. Their knowledge is great, but not infinite; they desire to look into the mystery of our salvation, and learn from the church the manifold wisdom of God. Nor can they search the hearts of men, nor know future things, but as particularly instructed of God. 1 Pet. i. 12. Eph. iii. 10. Jer. xvii. 10. Matt. xxiv. 36. Their power is vast, but reaches to nothing strictly miraculous. Their number amounts to many millions. Ps. lxxviii. 17. Matt. xxvi. 63. Rev. v. 11. Dan. vii.

10. Their names, of "thrones, dominions, principalities, and powers," suggest an order of gradation among them, though of what kind we cannot certainly ascertain. Col. i. 16.

Guardian angels are thought to be alluded to, Gen. xlviii. 16. Ps. xxxiv. 7, xci. 11. Acts xii. 15; but those passages do not necessarily convey this idea.

AN'GER, a violent displeasure and indignation accompanied with grief. Mark iii. 5. It is lawful when directed against sin, Eph. iv. 26; sinful when pointed against the person of another, and accompanied with a desire of revenge.

AN'ISE, a small plant, somewhat like parsley, very common in Judea. The seed is carminative and fragrant.

ANNA, a prophetess. Luke ii. 36. Her continuing without ceasing in the temple, means only that she never omitted the regular morning and evening services there.

ANOINT, to pour oil upon a person, as was done among the Jews, not only for the general purposes of health and cleanliness, but especially when they set apart a person to a holy office, as of prophet, priest, or king; which being by divine appointment, was to denote the person's being endued with the gifts of the Spirit. Ex. xxix. 7. Lev. iv. 3. Jud. ix. 8, &c. But Jesus Christ was the only one ever particularly

designated by God to fill all the three distinct offices of prophet, priest, and king. He was in a peculiar manner filled with the Holy Ghost, of which anointing with oil was the emblem. Christ is emphatically styled *the anointed* in various parts of Scripture. Ps. xlv. 7. Isa. lxi. 1. Dan. ix. 24.

ANON, a word in common use when our translation of the Bible was made. It is of the same import as *quickly*. Mark xiii. 20.

ANTELOPE, see **ROE**.

ANTICHRIST is a word of Greek origin, signifying a person or power, actuated by a spirit opposite to that of Christ. In the days of John, there were already many antichrists. 1 John ii. 18, and iv. 3. The term has been commonly applied to the church of Rome, which is thought to be described 2 Thess. ii. 4. Compare Daniel vii. 24, 25, and Rev. xvii. 1—6. Whether this application of the term be correct or not, has little to do with the controversy respecting the Catholic religion, as that must stand on the general agreement or disagreement of its doctrines and practices with Scripture.

ANTIOCH, the capital of Syria, lying on both banks of the Orontes, twelve miles from the Mediterranean, built by Seleucus Nicanor, B. C. 301. It was ranked the third city of the earth, being scarce-

ly inferior to Alexandria. It was the royal residence of the kings of Syria. *Luke* and *Theophilus* were born in this place. Here Paul and Barnabas preached, and here the disciples of Christ were first called *Christians*. Chrysostom preached here in the fourth century with great success. This church was famous for many hundred years. In A. D. 538, sixty thousand of its inhabitants perished in an earthquake. In 1188, it was demolished by the Saracens. In 1822, a tremendous earthquake completely destroyed the remains of this once splendid city; and it is now little else than a heap of ruins. Its present name is *Antakia*.

There were many other cities called Antioch; none of which are mentioned in Scripture, but that in Pisidia, which is now called *Ak-sheer*, and sometimes *Antiochio*. Acts xiii. 14.

ANTIPATRIS, a city of Canaan, situated in a pleasant valley, near the mountains, in the way from Jerusalem to Cæsarea, about 17 miles distant from Joppa; and 42 from Jerusalem. Acts xiii. 31. It was formerly called *Capharsalama*, (1 Mace. vii. 31,) but was of little note till enlarged and adorned by Herod, who named it after his father, Antipater.

APOC/RYPHA properly signifies "*hidden*" or "*concealed*," and is applied to a

number of books often placed between the Old and New Testaments. They were not admitted by the ancient Christians into the canon of Scripture. None of them were ever received by the Jews. They are not found in the catalogue of the canonical books, made by Mileto, bishop of Carthage, in the second century; nor does Origen, in the third, or Epiphanius, in the fourth, acknowledge their authenticity. The *oldest* Syriac version of the Bible does not contain these books. Few of them were allowed to be canonical, until the ninth and tenth centuries, when the ignorance, both of the people and of the clergy, was most deplorable. The popish council of Trent voted them to be authentic, and they are still retained by Papists. Some of these books, such as Maccabees and Ecclesiasticus, contain useful history and wholesome advice, but others are puerile and fabulous. There are also many apocryphal books of the New Testament.

APOLLO'NIA, a city of Macedonia, now unimportant, and called *Polina*. Acts xvii. 1.

APOLL'YON, literally the "*destroyer*." See **ABADDON**.

APOSTLE, minister, or messenger. The term implies selection, commission, qualification, mission, accountability and recompense.

The title is specially given to those whom Christ chose to be witnesses and inspired teachers of his life, doctrine and resurrection. It is also applied to Christ Jesus, who was sent from heaven to assume our nature, and to effect the great work of man's redemption, by his merits and death. Heb. iii. 1.

AP'PII-FORUM, a place in the south-west of Italy, about fifty miles from Rome, where Paul was met by his Christian friends. Acts xxviii. 15. It is now called *Fossa Nuova*.

APPLE-TREE. The apple is a species of fruit not common in Palestine, though found there. The tree so called in Scripture is probably the citron, which is large, ever-green, and fragrant, and affords a delightful shade. Sol. Song, viii. 5. Prov. xxv. 11.

The **APPLE OF SODOM** is a fruit resembling the apple, containing, when green, an acid, milky juice; but in winter, when dried, becomes a yellowish offensive dust.

ARABIA, a large country of Asia, lying partly on the east, but chiefly southward, of Canaan. Its greatest length from east to west is about 1620 miles; and its greatest breadth from north to south about 1350. It has the Indian Ocean on the south, the Red Sea and Isthmus of Suez on the west, Canaan and Syria

on the north-west and north, the mountains of Chaldea and the Persian Gulf on the east. It is ordinarily divided into three parts. (1.) *Arabia Petraea*, or the *rocky*, on the north-west, and which is now called *Hejaz*. In the south-west part of it now stand the famed cities of Mecca and Medina, so much visited by Mahometan pilgrims. This division contained the land of Edom, Kadesh Barnea, Paran, Cushan, &c. The people of this part are called "Men of the east." Gen. xxv. 6. Jud. vi. 3. (2.) *Arabia Deserta*, which lay eastward of Canaan, and comprehended the land of Uz, of Ammon, Moab, Midian, with the country of the Itureans, Hagarenes, &c. In this part was *Mount Sinai*. The inhabitants have in all ages dwelt in tents, and led a wandering life. They are at present called *Bedouins*. (3.) *Arabia Felix*, or the *happy*, on the south of the two former, between the Persian Gulf and Red Sea. Scarcely any part of Arabia is well watered; but Arabia Felix is the most so, and is famed for its opium, myrrh, cassia, and other drugs, as well as for fine spices and fruits.

The Arabians are, in general, the descendants of Ishmael. The descendants of Abraham by Keturah, as well as those of Lot and Esau, dwelt also in this land, and

either mixed with, or supplanted the inhabitants. The Arabic language is one of the most ancient in the world, and is remarkable for its copiousness. The ancient Arabic was without points. The present Arabic characters are modern.

Of all nations, says Calmet, the Arabs have spread most over the world, and, in all their wanderings, they have, more than any other nation, preserved their language, manners, and peculiar customs. They are cunning, ingenious, poetical, superstitious, vindictive, sanguinary, and thievish. In character and customs they have scarcely varied since the days of the patriarchs. Christianity was early extended over this country, and we read of martyrs, councils, &c. in Arabia.

ARARAT, a mountain in the country of the same name, on which rested Noah's ark. Part of the province which was formerly so called, lies in Turcomania, and the rest is in Persia. It has Georgia on the north, Media on the east, Assyria on the south, and Lesser Asia on the west. Here the rivers Euphrates, Tigris, Araxes, and Phasis, have their source. Here stand the famed mountains Taurus and Antitaurus, Niphates, Gordian, &c. Mount Ararat, upon which Noah's ark rested, was probably the Ar-dagh or finger-mountain, in

Armenia, standing in a large plain, 36 miles east from Eri-van, rising in a conical shape to the height of about 12,000 feet above the level of the sea, and visible nearly 200 miles distant. Its top is inaccessible on account of the snow which perpetually covers it. The middle part is haunted by tigers; some poor flocks and small monasteries are at the foot.

ARCHANGEL, the chief angel. The Jews supposed that there are seven of them, greater in power than the rest, and that the guardianship of particular nations is committed to them. Michael was considered the patron of the Jews. Dan. x. 13, 21. The name is never used in the plural, and some learned men are decidedly of opinion that it means Jesus Christ. 1 Thess. iv. 16.

ARCTU'RUS, a star of the first magnitude in the constellation of Bootes, near the north pole. It becomes visible in September, and sets in March. Job ix. 9. The "*sons of Arcturus*" are probably the inferior stars adjacent. Job xxxviii. 32.

AREOP'AGUS, the high court of Athens, called MARS-HILL, because it was held on that eminence. It first consisted of 9 judges, afterward of 30, and finally, about the days of Paul, of 500. Their jurisdiction at that period extended to religious as well as

civil affairs. There are still to be seen vestiges of their seats, cut in the rock. Paul, when cited before them on a charge of setting forth strange gods, preached so ably, that he was dismissed, and Dionysius, one of the judges, and some others, became converts. Acts xvii.

ARIMATHE'A, a city of Judea, generally considered to be the same with *Ramla*, a pleasant town between Jerusalem and Joppa. It is, however, more probably the city of *Ramah*, in Mount Ephraim, called *Ramathaim*, 1 Sam. i. 1, 19, and by Josephus *Ramatha*. Matt. xxvii. 57.

ARK, the vessel built by Noah for the preservation of his family, &c. during the deluge. It is computed, from the measurement recorded in Genesis, to have been of the burden of more than 81,000 tons. Allowing 18 inches to the eubit, the length was 450 feet, the width 75, and the height 45. This size amply sufficed for all the creatures to be saved within it and their food. Only such animals as could not live in water or mud, or on the floating rubbish, were taken into the ark. It had three decks or stories, divided into numerous stalls or apartments, beside the hold, where water and provisions were stowed. Calmet reckons only 150 species of quadrupeds; of birds there are more in number, but smaller; of reptiles



Priest before the Ark.



The Ark of the Covenant.

most species can live in the water, and so were not taken into the ark. The window or windows were, by divine appointment, in the roof only. The inmates were therefore saved the misery of seeing the dreadful scenes which were around them, and from being induced to receive any person in. Gen. vi. and vii.

ARK OF THE COVENANT, a chest nearly four feet in length, of which a good idea may be formed from the *picture*, p. 23. It contained the original stone tables of the law, Aaron's rod that budded, the pot of manna, and, in after times, a copy of the five books of Moses. These seem at one time to have been kept *before* the ark, 1 Kings viii. 9, and at another *within* it. Hebrews ix. 4. During the captivity, these precious articles seem to have been lost, except the stone tables. The lid of the ark was called the *mercy-seat*, over which rested the *Shechina* like a visible cloud, in the manner represented in the picture.

An ark similar to this was made for the second temple; but it was destitute of the sacred contents above mentioned, and of the *Shechina*.

ARMAGED'DON. This word is of doubtful import. It is thought by Grotius to mean the *Mount of meeting*, and to signify the place where Constantine, with a Christian army of 98,000 men, conquer-

ed Maxentius with an army of 188,000 heathen, which victory was so signal and entire, that the church was wholly freed from Maxentius' tyranny. Rev. xvi. 16.

ARME'NIA, a country north of Mesopotamia, was reduced to a Persian province by Cyrus. After the days of Alexander, it became free, but was conquered by the Romans about half a century before Christ, and subsequently fell to the Saracens. It now forms part of the Turkish empire. Isa. xxxvii. 38.

ARMOR. (1.) A coat of mail. Rom. xiii. 12. Not



being proof against musket balls, it has been disused

since the invention of gunpowder. The figure in the picture is that given by Calmet as illustrating the armor of Goliath, and whether accurate or not as to him, is a satisfactory representation of a coat of mail. The figure behind is his armor bearer carrying his shield. (2.) Weapons of war. Those formerly used were sword, spear, bow and arrow, sling, javelin, &c.

ARMY, a body of soldiers. Jewish armies were not composed of regular troops kept for war, but were collected as occasion required, received no pay, and found their own arms and provisions. The size of some of the armies mentioned in scripture is surprising, but profane history speaks of some still greater. The proclamation mentioned Deut. xx. 5. was always made before the Jews gave battle.

ARTAXERX'ES, the name of a race of Persian kings, as *Ptolemy* was of the Egyptian. The king who married Esther, Est. ii. and commissioned Ezra and Nehemiah to repair the holy city, was probably **ARTAXERXES LONGIMANUS**, who died B. C. 425, after a mild reign of 39 years. He who is mentioned Ez. iv. 7, is the **SMERDIS** of Herodotus.

ASA, a good king of Judah, who ascended the throne about A. M. 3049. Respectable chronologists reckon that it was in his days that the Argonauts

made the voyage up the Hellespont. See under *Bithynia*.

ASAPH, a Levite and famous musician in the time of David. Twelve psalms bear his name, but it is not generally thought he composed them. Probably he set them to music, or some of his descendants did, and called them by his name.

ASHDOD, a fortified city of the Philistines, lying in the lot of Judah, and called by the Greeks *Azotus*. 1 Sam. v. Acts viii. 40.

ASHIMA, the god of the Hamathites, who settled in Samaria. It is not certain what was the shape under which he was worshipped; probably the ape. 2 Kings xvii. 30.

ASH'TAROTH, *Ashtoreth*, or *Astarte*, a famed goddess of the Zidonians. The moon, or queen of heaven, was worshipped under this name. Cicero calls her the fourth Venus of Syria. Perhaps she is the *Æstar*, or *Eostre*, of the Saxons, from whom the term *Easter* is derived. She is variously represented; sometimes in a long, sometimes in a short habit; sometimes as holding a long staff, with a cross at the top; sometimes she is crowned with rays; at other times, with the horns of a bull; which, according to Sanchoniathon, were emblems of the new moon.

ASH'TAROTH-KAR'NAIM, a city belonging to the half-tribe of Manasseh,

eastward of Jordan, about six miles from Edrei, where Chedorlaomer smote the gigantic Rephaims, and where was the residence of Og, king of Bashan. Gen. xiv. 5.

ASIA. (1.) One of the four continents. (2.) Asia Minor,* lying between the Propontis and Euxine, on the north; and the Mediterranean on the south; peopled by the offspring of Japheth. Peter, (1 Epis. i. 1,) speaking of Asia in connection with Pontus, Cappadocia, &c., probably means *Proconsular Asia*, which included Phrygia, Mysia, Caria, and Lydia, and comprised the seven churches to which John wrote. Asia Minor was anciently parcelled out into many small sovereignties, which first became subject to Persia; then to the Greeks, under Alexander; and then to the Romans. From the Romans it was wrested by the Saracens. The ancient capital was Mysia, but the Romans made Ephesus the seat of their government, which they administered first by a prætor, and afterward by a proconsul. The Saracens were after 300 years supplanted

ed by the Turks, under whose cruel bondage this fine country has been reduced almost to a desert. A revolution commenced A. D. 1821, which, through the intervention of European powers, has terminated in rendering Greece somewhat independent.

This is thought by some to be the country called *Isles of the Sea*, in Old Testament prophecies. Isaiah xlii. 4. Flourishing churches were planted here by the apostles, some of which remain till this day, but in a deplorable condition.

AS'KELON, a noble seaport of the Philistines, between Gaza and Ashdod. It was the birthplace of Herod the Great. In the time of the crusades, it became an important post, and was greatly improved as well as fortified by Richard I. of England. It is now a wretched village, called *Scalona*, or *Scalon*.

ASS, a well-known animal of the horse kind, which was the principal beast of burden among the Jews.

The wild ass is a far more stately and fleet animal than the domestic. It is called by the Greeks *Onager*. They were once common in Palestine and Syria, &c. They inhabit the mountains of Tartary, whence they migrate in great herds, at the approach of winter, into Persia and India. Ancient princes rode on asses decorated pompously.

* * Asia in the New Testament is always taken for Asia Minor."

WHITBY.

"Asia, one of the largest divisions of the Old World, is not mentioned in the Old Testament. In the New Testament, it is always taken for *Asia Minor*, as it includes *Proconsular Asia*."

HORNE'S INTRO.

Our Saviour assumed the style of royalty by riding on an ass, but in great meekness, and with no pomp but the spontaneous effusions of the people.

ASSOS, a city of Mysia opposite Adramyttium. Acts xx. 13.

ASSURANCE, a firm confidence. When Christians possess a strong and steadfast belief of God's grace in his Son Jesus, and wholly confide in him for salvation, it is called the "full assurance of faith." Heb. x. 22. "The full assurance of hope" is an undoubting expectation of future blessedness. Hebrews vi. 11. All Christians do not enjoy the grace of assurance, but all are commanded to obtain it. 2 Cor. xiii. 5. Heb. vi. 11. 1 Thess. v. 21. Some have certainly enjoyed it. Job. xix. 25. Ps. xvii. 15. 2 Tim. i. 12. The only proof of its genuineness is a holy life. 1 John ii. 3, and iii. 14.

ASSYRIA, an ancient kingdom, the boundaries of which varied greatly in different ages; but which is generally described as having Armenia on the north, Persia on the east and south, and the Tigris on the west. It was founded by *Ninus*, who began his reign, according to Usher, A. M. 2737, during the period that Deborah judged Israel. Its chief city was Nineveh. Under *Tiglath Pileser*, and his immediate successors, *Sal-*

maneser, *Sennacherib*, *Esarhaddon*, &c., it was a powerful kingdom, 1 Chron. v. 26, but was afterward annexed to Persia. It is now a desolate country, and infested with robbers. Its present name is *Curdistan*.

ASTROLOGERS, persons who pretended to foretell events by the stars.

ATHENS, a very celebrated city of Greece, built more than 1200 years before the birth of Christ. Cicero says its inhabitants perfected all learning and eloquence, and that from them humanity, learning, religion and laws were dispersed through the whole world; but he adds, "they only *knew* what was right, for they would not do it." Plutarch says they were suspicious and vain-glorious. See what Paul says, Acts xvii. 16—22. It produced Solon, Socrates, Aristides, Demosthenes, &c., besides many renowned generals.

ATONEMENT. The satisfaction made by Christ to divine justice, by his obedience and sufferings. The word thus rendered is more commonly translated *reconciliation*. It is by faith that man, convinced of sin, looks to the merits and death of Jesus Christ, and, through the operation of the Holy Spirit, obtains pardon, peace, and holiness. Rom. v. 10.

AZOTUS, a city in the tribe of Dan. Acts viii. 40. It

was formerly **ASHDOD** of the Philistines, where the ark of God triumphed over Dagon. 1 Sam. v. 2.

B.

BA/AL, or **BEL**, signifies *lord*, and perhaps, in the earliest ages, was a name applied to the true God. Afterward the sun seems to have been worshipped under this title. It was a very common name of the male idols among eastern nations, as *Ashtaro*, or *Astarte*, was of their female deities. The Moabites, Phœnicians, Assyrians, Chaldeans, and frequently the Hebrews, had their Baal, which, from his place of worship, or supposed office, had often distinguishing epithets annexed; as *Baal-berith*, *Baal-peor*, *Baal-zebub*, &c. Often this name Baal was a part of the names of persons and cities, perhaps to signify that the most of them were dedicated to his service. This the pious Hebrews sometimes turned into *Bosheth*, which signifies *shame*; thus *Jerubbaal* is turned into *Jerubosheth*, Judg. vi. 32. 2 Sam. xi. 21; *Eshbaal* into *Ishbosheth*; *Meribaal* into *Mephibosheth*. Baal is oft named *Baalim*, in the plural, because there were many Baals; or, at least, many images of him. Every sort of abominations

was committed on the festivals of this idol, and of *Ashtaro*, his mate. In his temples was kept a perpetual fire; and altars were erected to him in groves, high places, and on the tops of houses. Jer. xxxii. 35. 2 Kings xvii. 16. The origin of this idolatry is very ancient. The Moabites begun their worship of Baal before the days of Moses. The Hebrews began theirs in his time. Num. xxii. 41. Psalm cvi. 28. They relapsed into that idolatry after the death of Joshua, and under the judges Ehud, Gideon, and Jephthah. Judg. ii. 13. iii. 7. vi. 25. x. 6. Human sacrifices were offered on some occasions. Jer. xix. 5. Samuel seems to have quite abolished the worship of this idol from Israel. 1 Sam. vii. 4. But Ahab and Jezebel, above 200 years afterward, revived it in all its abominations; 450 priests were appointed to attend his service, and nearly as many for *Ashtaro*. It was often revived in succeeding generations, till after the captivity, and the establishment of synagogues, since which the Jews have not been addicted to idolatry. Greek and Roman authors give the name *Jupiter Belus* to the *Bel* worshipped at Babylon, and which may have meant the planet Jupiter.

BABEL. In the year of the world 1758, that is, 102 years after the flood, mankind being all of one language and

religion, they agreed to erect a tower of prodigious extent and height. Their design was not to secure themselves against a second deluge, or they would have built their tower on a high mountain; but to get themselves a famous character, and to prevent their dispersion by the erection of a monument which should be visible from a great distance. No quarries being found in that alluvial soil, they made bricks for stone, and used slime for mortar. Their haughty and rebellious attempt displeased the Lord; and after they had worked, it is said, twenty-two years, he confounded their language. This effectually stopped the building, procured it the name of *Babel*, or *Confusion*, and obliged the offspring of Noah to disperse themselves, and replenish the world.

BABYLON, the name of the capital city of Chaldea, and which is often given to the whole empire. Isa. xii. 9—11. It was a city of astonishing magnificence, built perfectly square, with the streets running at right angles. The Euphrates ran through the midst, from north to south. The statue of *Jupiter Belus*, in the great temple here, is thought to have been the same that Nebuchadnezzar erected in the plain of Dura. L. iii. The famous "hanging gardens," as they are termed, did not hang literally, but

were a succession of terraces raised on arches of increasing height, till they reached the level of the top of the city wall, which was 350 feet high. Nimrod founded this city; Belus enlarged it; and Nebuchadnezzar perfected and beautified it. During the reign of this monarch, Judea was annexed to the territory of Babylon, and all the nobles and chief men withdrawn thence, and settled in Babylonia. This occurred about A. M. 3420, and is called in Jewish history the Babylonish Captivity. Babylon was afterward captured and ravaged by Cyrus, A. M. 3468; and was subsequently still more injured by Darius and Xerxes. In the time of our Saviour, it had been wholly abandoned. The course of the Euphrates is now changed, and the spot on which Babylon stood cannot be found! See Isa. xiii. xiv. xxi. xlv. and xlvii. Jer. l. The striking accomplishment of prophecy in the conquest, decline, and desolation of Babylon, is shown in a very interesting manner, by *Rollin*, in his *Ancient History*, Vol. II.

A chief cause of the total ruin of Babylon, was the building of *Seleucia*, 45 miles southward, on the banks of the Tigris. This city was sometimes called *New Babylon*. It became the capital of Babylonia, and in time utterly supplanted the old city. Here

the famous Babylonish TALMUD* was compiled. It dwindled into insignificance about the days of our Saviour, and finally fell into ruins. The present city of BAGDAD stands upon its site. It was founded A. D. 762, by the Saracens, and continued to be the seat of their caliphs, for 500 years. It then experienced various changes, till A. D. 1638, when it fell into the hands of the Turks, who still retain it. Though greatly reduced from the splendor and size it had, when under the Saracens, it still enjoys a great trade, especially to Persia; and a population of 20,000 inhabitants. The Greeks and Catholics have convents here.

BABYLON THE GREAT, is a symbolical term, used in the New Testament, chiefly in the Revelations; generally considered to mean Rome, 1 Pet. v. 13, or the popish church and kingdom, Rev. xvi. xvii. and xviii.

BACA, the mulberry-tree; a valley so called, Ps. lxxiv. 7, where this tree abounded which grows in dry places. The LXX render it *the valley of weeping*, and the Latin Vulgate *the valley of tears*. It does not seem to mean any

particular valley, but any rough, tedious, desert place. Those who, "passing the valley of Baca, make it a well," mean either those who, in coming up to the annual festivals, esteem the saddest part of their journey pleasant, in their longing for the courts of the Lord, or who, to facilitate future travellers, dig wells or pools to be filled by the rains.

BACKSLIDER, one who gradually falls back from his religious ardor and engagements. When this becomes total, it is called *apostasy*. Prov. xiv. 14. Jer. viii. 5. For a full and searching exhibition of the scriptural symptoms, causes and remedy of backsliding, see the *Backslider*, by Mr. Fuller.

BADGER, the name of a well-known animal, which is mentioned many times in the Old Testament. The word literally means *hyacinth*, or *violet color*. The probability is, that the badger is not meant in any of the passages where the word is found. Its skin is not suitable for covering a tent, nor for making shoes. Ezek. xvi. 10. It inhabits cold countries, and is not found in Arabia. The great probability is, that, as Rosenmuller and others contend, the seal is meant. Ex. xxvi. 14. Numb. iv. 6—25.

BA/LAAM, an ancient prophet, who became very wicked, and practised incantations. Numb. xxii. xxiii.

*The Jews have two Talmuds; one of *Jerusalem*, the other of *Babylon*, so called from the places where they were written. These are compilations of their *traditionary law* with comments.

xxiv. He counselled Moab to seduce Israel to sin, that they might bring that curse on themselves which he could not inflict. Numb. xxxi. 16. To be anxious to get gain, even by wickedness, is called "the way of Balaam." 2 Pet. ii. 15. Allowing of uncleanness, is called "the doctrine of Balaam." Rev. ii. 14.

BALM, a resin or balsam, extracted from the balm-tree, which grows in various parts of Arabia and Canaan. The estimation in which it was held as a medical drug, is not only apparent from Scripture, but Pliny, Strabo, Diodorus Siculus, Tacitus, Justin, Solinus, and others, celebrate its virtues as such. That of Gilead was reckoned the best. The Arabs sold of it to the Egyptians, and the Jews to the Tyrians. Gen. xxxvii. 25. Ezek. xxvii. 17. Its specific gravity is lighter than water. The taste is bitter. It is no longer cultivated in Palestine. But so lately as 1766, Mariti saw it growing in the plain of Jericho, and describes the process of obtaining the balsam.

BAND, literally "*a cord*," any tie; also, a company of soldiers; when applied to the Roman divisions, it means the thirtieth part of a legion.

BAPTISM. 1. A Christian ordinance, in which is represented the washing away of our guilt and renovation of our life, through a crucified, bu-

ried and risen Saviour. Rom. vi. 3, 4, 11.

2. The entire engrossing of the apostles and others in the primitive church, by the divine Spirit, which filled the place where they were, and by which they received miraculous endowments. This species of baptism is not now enjoyed by Christians, as is evinced by their not possessing the powers which always accompanied it.

3. Overwhelming afflictions or trials. Matt. xx. 22. Luke xii. 50.

"Baptism for the dead," that is, a submission to this rite in behalf of the dead, was practised, it is thought, by the Marcionites,* in the days of the apostles. This sect denied the resurrection of the body, and Paul is thought to turn his argument against them by his question, 1 Cor. xv. 29.

BAPTIZE. 1. To immerse. 2. To wash, cleanse, or purify by immersion. The word has been incorporated into our language by the translators of the Bible, the Greek word being retained, with an English termination. Had the word been translated into plain English, there would now perhaps be no controver-

* FOLLOWERS of MARCION, a Christian teacher of the second century, who, being disappointed in his hopes of ecclesiastical preferment at Rome, united with Cerdo in establishing a new sect.

sy on the mode of baptism. Matt. xxviii. 19. John iv. 2. Acts ii. 41. viii. 12. ix. 18. x. 47, &c.

BARBARIAN, literally "*a stranger*," a term used by the Greeks, Romans, and Jews, respectively, to designate all those belonging to other nations. It contains no implication (as used in Scripture) of savage nature or manners in those to whom it is applied. Acts xxviii. 4.

BARLEY, a well-known grain, now used principally for malt liquor, but anciently for cattle, and to make coarse bread. 1 Kings iv. 23, 2 Kings iv. 22. John vi. 8—10. It is still used very generally for the latter purposes in Wales.

BARTHOLOMEW, literally "*the son of Ptolemy*," one of the twelve. Matt. x. 3. It is thought he preached the gospel in the Indies. He is probably the same with *Nathaniel*. John i. 46, and xxi. 2.

BA'SHAN, or **BATANÆA**, one of the most fruitful countries in the world, lying chiefly within the lot of Manasseh, eastward of Jordan. Numb. xxxii. 33. Besides villages, it contained sixty fenced cities. It was peculiarly famous for its rich pasture, excellent flocks and herds, and stately oaks. Ezek. xxxix. 18.

BATH, a Hebrew measure containing one tenth part of a homer, i. e. 7 or 8 gall. It seems to be the same as the *Epha*.

BDEL/LIUM is usually

considered to be a *fragrant gum* produced in the East. Bochart considers it to be the *pearl*; Reland calls it *crystal*. Gen. ii. 12. Numb. xi. 7.

BEASTS were divided, by the ceremonial law, into clean and unclean. The former were all those which had the hoof parted in the middle and chewed the cud. Lev. xi. 34. This distinction, it is thought, prevailed even before the flood. The clear fat of all beasts was forbidden as food, as was the blood in all cases, on pain of death. For this last reason, animals which had died of themselves, or been strangled, were not eaten, nor those which had been torn by impure beasts. Lev. xi.

BED means, when used in reference to wealthy persons in eastern nations, a *divan* extending across one end of a room, used as a sofa by day and a bed by night. The poor have a light mattress, or more generally a mere mat; and very often sleep on the ground itself.

BEEL/ZEBUB, the prince of flies, or *god of Ekron*, worshipped as having power over all hurtful insects. The name is applied in the New Testament to Satan. Matt. x. 25. xii. 24. Luke xi. 15—19.

BEER/SHEBA, a city in the southern extremity of Canaan, as Dan was in the northern. Hence the expression "from Dan to Beershe-

ba," which often occurs in the Bible, meant the whole land.

BEETLE, a genus of insects, of which there are many species. The Egyptians paid it divine honors, and we still find its image on their obelisks. It is mentioned only in Lev. xi. 22.

BE'HEMOTH. Sacred critics are not agreed whether this is the elephant or hippopotamus; the probability seems to lean toward the former. Elephants are so often exhibited through the country, that it is needless to describe them here.

BEIROOT, or **BAYROUT**, is a place which, though not mentioned in Scripture, deserves a place here, from its having become the chief seat of the American mission to the Holy Land. It is a seaport on the Mediterranean, 14 miles north-east of Sidon, and 137 miles north from Jerusalem; and has 8,000 inhabitants. The Roman Catholics have long maintained a mission here, as they have also in many other parts of this country.

BELIAL, literally "*a wicked, headstrong man*." An appellation of Satan.

BELIEVE, to have a firm trust and confidence in the truth of a report. To believe the gospel, is to have a full persuasion of the divine authority of its doctrines, and a determined resolution, by the grace of God, to obey its pre-

cepts;—to receive, and rely upon Christ for life and salvation. John i. 12. Rom. ix. 33. A bare assent to gospel truths is sometimes called belief. Acts viii. 13.

BELSHAZ'ZAR, a profligate king of Babylon, who reigned 17 years, and was killed by some soldiers of Darius, on the night of his guilty feast. Dan. v. His kingdom thenceforth passed over to the Medes and Persians.

BERE'A, a city of Macedonia, very populous in the days of Paul. Acts xvii. It now bears the name of *Veria*.

BERNI'CE, the daughter of **AGRIPPA** the Great. She was first betrothed to **MARK**, son of Alexander, governor of the Jews at Alexandria. She however married her own uncle, **HEROD**, king of Chalcis. After his death, she married **POLEMON**, king of Pontus, but abandoned him, and, returning to Agrippa her brother, lived with him in incest. They sat with pomp to hear Paul preach. Acts xxv.

BER'YL, a precious stone, resembling in many points the emerald. Its size varies exceedingly, some being not larger than a hair, while some have been found a foot long, and 3 or 4 inches in diameter. The ordinary size is about that of a large pea. The color is a fine blue, often bordering on green. In its perfect state, it is about as hard as the garnet.

Found chiefly in the East Indies and South America.

BESTEAD, an obsolete word for *conditioned* or *disposed*. Isa. viii. 21.

BETHANY, a village two miles east from Jerusalem, on the road to Jericho.

BETHEL, literally "*the house of God*." The place which was so named by Jacob, Genesis xxviii. 19, was where Abram had pitched his tent. Gen. xii. 8. Jacob afterward resided here. Gen. xxxv. 6. It afterward became the site of an important city. Though it was called *Luz* when Abram dwelt there, Moses called it *Bethel*, because in his day it was only known by that name. It was about 10 miles north of Jerusalem.

BETHES'DA, a pool on the east of Jerusalem. The name signifies "*a house of mercy*," so called because a public bath was here erected, or because God graciously bestowed healing virtue on the pool. As it lay near the temple, the sacrifices might be washed in it; but it did not thence derive its virtue. John v. 9.

BETH'HORON, a city 12 miles north-west from Jerusalem.

BETH'LEHEM, "*the house of bread*," a city of Judah, about six miles south of Jerusalem. It is also called *Ephratah* and *Ephrath*, its inhabitants *Ephrathites*, from its founder. It was considerable

only for giving birth to Ibzan, Elimelech, Boaz, David, and chiefly to the Messiah. Mic. v. 2. It is said now to contain more than 1000 inhabitants, the most of whom are nominal Christians. Its present name is *Beet-la-hm*.

BETH'PAGE, "*a place of figs*," a small village belonging to the priests. It was hard by Bethany, and nearly two miles east of Jerusalem. Here our Saviour obtained the ass for his lowly triumph. Matt. xxi. 1.

BETHSA'IDA, literally, "*a place of fishing*," a city of Galilee, on the west coast of the sea of Tiberias. It was the residence of Philip, Andrew, and Peter. John i. 44. It had a wo pronounced against it by Christ, and was one of the first places ravaged by the Romans. Matt. xi. 21. It is now called **BATSIDA**. Some think there was another place of this name, on the opposite coast, near the entrance of the Jordan.

BETH'SHEAN, a city west of the Jordan, known in ancient geography as *Scythopolis*—but now called *Bysan*, and containing only 70 or 80 houses.

BETROTH, to contract marriage. It was often done by parents for young children without their consent, and sometimes preceded the nuptials many years.

BEWITCH', to practise sorcery upon, to mislead by

delusive pretences. Gal.iii.1. See SORCERER.

BEWRAY', to betray, to expose, or make visible.

BIBLE. This word, which does not occur in Scripture, means literally THE BOOK. An excellent article on this word is found in *Buck's Theological Dictionary*. See SCRIPTURE.

BIRDS were created on the fifth day. Like all other creatures, they are wonderfully adapted to their mode of life. Such as chiefly fly, have very large wings. Such as wade in the mud, have long legs bare of feathers. Such as swim, have webbed feet. Such as bore trees for insects, have strong round bills. Such as live on prey, have crooked bills, to tear flesh. Such as rise high in the air, have eyes capable of seeing the smallest worm from a great height. Such as grope for their food in the mud, where it cannot be seen, have flat bills with the nerves running down to the very end, so that they have as delicate a sense of feeling there, as we have in our fingers. Many other proofs of the wisdom and goodness of God are found in the study of *ornithology*, as this subject is called. Birds are classed by naturalists by referring to their bills, feet, &c. Under the Jewish dispensation, they were divided into clean and unclean. It may be observed in general, that such as fed on grain

or seeds, were clean, while such as ate flesh, fish, or carrion, were prohibited. The following is a list of the unclean: the rest were allowed to be eaten. The modern names are given on the authority of the editor of Calmet's Dictionary.

Birds of the Air.

Eagle,	Eagle.
Ossifrage,	Vulture.
Ospray,	Black Eagle
Vulture,	Hawk.
Kite,	Kite.
Raven,	Raven.

Birds of the Land.

Owl,	Ostrich.
Night Hawk,	Night Owl.
Cuckoo,	Saf-saf.
Hawk,	Ancient Ibis

Birds of the Water.

Little Owl,	Sea Gull.
Cormorant,	Cormorant.
Great Owl,	Ibis Ardea.
Swan,	Wild Goose
Pelican,	Pelican.
Gier Eagle,	Aloyone
Stork,	Stork.
Heron,	Longneck.
Lapwing,	Hoopoe.

Unique.

Bat,	Bat.
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BIRTHRIGHT, the particular privileges enjoyed in most countries by the first-born son. In eastern countries, especially where polygamy exists, the privileges are important. In patriarchal ages they were still greater, giving a sort of dominion and priesthood to the possessor.

BISHOP, a shepherd, or overseer. In the New Tes-

tament, the word means a spiritual overseer, having the charge of souls, to instruct and guide them by the word. It seems to be synonymous with *Elder*, or *Presbyter*. Acts xx. compare the 17th and 20th verses. Titus i. 5—7. 1 Pet. v. 1, 2. The word is applied to Christ himself. 1 Pet. ii. 25.

BITHYNIA, a province on the south of the Euxine Sea, west of Pontus and Galatia, north of Asia Proper, and east of the Propontis, supposed to have been settled by Thracians. It was formerly called *Mygdonia*. It was famed in the time of the Argonautic expedition,* which might be during the reign of Rehoboam, if not earlier. The metropolis was Nicomedia, a city famous not only under the kings of Bithynia, but also under the emperors of Rome, particularly Diocletian, who had a palace there, the destruction of which by fire occasioned the tenth general persecution of Christians. Its other important cities were Prusa, Libysa and Therma. Chalcedon, an ancient city in this country, situated on the

* The Argonautic expedition is an era in ancient history rendered important by the frequency of reference made to it by early writers. Sir Isaac Newton labored to ascertain the exact date of it, and thence to rectify and settle all ancient chronology. A sufficient account of this voyage may be found in *Gillies' History of Greece*, or any *Encyclopædia*, under the word

Bosphorus, which divided Europe from Asia, was famous for the council which met in it, and condemned the Eutychian heresy. At Nice, another of its distinguished cities, one of the most celebrated of all Christian councils, was held, A. D. 325. At a very early period, Christianity was here planted, and a number of Jews and others believed. 1 Pet. i. 1. Pliny, who described the character of Christians, was governor here about A. D. 106. Historians trace a church here for 1000 years after Christ. Indeed, there are still a few Christians in the place. It is now called *Becksangil*, and sometimes *Bursia*.

BIT'TERN, a fowl of the heron kind. It is common in fenny countries, skulks among the reeds and sedges; and ordinarily stands with its neck and beak straight upward. It suffers people to come very near it; and if unable to escape, will strike at them. It flies mostly in the dusk of the evening, and makes a plaintive noise among the reeds. Nineveh and Babylon became a possession for the bittern, when the spot was partly turned into a fen or pool of water. Isa. xiv. 23, and xxxi. 11. Zeph. ii. 14.

BLASPHEME, to reproach and revile God, by denying or ridiculing his perfections, word, or ordinances, and by ascribing to him any thing

base or sinful. Tit. ii. 5. Rev. xiii. 6. What the unpardonable blasphemy against the Holy Ghost is, has been much controverted. The occasion of Christ's mentioning it, Matt. xii. 21—31, has induced many to think that it consists only in ascribing his miracles to diabolical influence; but when we consider, also, Heb. vi. 4, 5, and x. 26—30, it appears that an obstinate and malicious rejection of Christ, and salvation through him, notwithstanding strong convictions of the Holy Ghost, is an unpardonable sin.

BLESS, to make happy, which, properly, is the act of God alone, the author of every blessing. God blesses, especially, by the rich provision which he has made in his glorious plan of redemption, in the supplies of his grace, and by the gifts of his Holy Spirit, whereby man is enabled to serve him acceptably in this world, and to receive a meetness for that eternal inheritance in heaven, where he will be perfectly happy in the enjoyment of God forever. This word is often used in an inferior sense, and man is said to bless God, when, with a grateful heart, he praises him for benefits received, and lives to his glory. He may be said to bless his fellow creatures, when he wishes them every good, and uses his best endeavors to promote their happiness.

BOANERGES, *sons of*

thunder. The sons of Zeb-edee are called so because vehement in their feelings, and powerful in their preaching. Mark iii. 17.

BODY, the material part of man. The term is used in Scripture to denote an *organized system* of any kind. Hence we read of *the body of sin*, which is to be put off when baptized into the death of Christ. This circumstance is to be remembered in order to understand much of the figurative language of Paul relative to Christian experience and sanctification. It signifies, also, the church of God, which is the mystical body of Christ. 1 Cor. x. 17. Col. i. 18. In the Lord's supper, the bread is called the body of Christ, that is, the representation of his body, and is received as a memorial of his sufferings, and the pledge of all the benefits purchased by his death.

BOLL'ED, a word which occurs but once in the Bible; viz. Ex. ix. 31, "The flax was bollen," which seems to mean that it was nearly ripe, and the round seed-vessels fully developed.

BONNET, a covering for the head of the Hebrew priests, made of linen, somewhat in the form of a turban. That of the high priest was adorned with gold and fronted with the plate inscribed "HOLINESS TO THE LORD." Ex. xxviii. 40.

BOOK, a volume written or printed. The different parts of Scripture are called books. They were at first written and circulated separately, somewhat as tracts are now. Formerly plates of lead and copper, the bark of trees, thin bricks, stone, and wood, were used to write upon. Hesiod's works were written on



lead; God's law on stone; and the laws of Solon on planks. When these last were used, they were generally covered with a thin coat of wax, for ease both in writing and in blotting out, which explains the expression of David when he prays that his sins may be blotted out as a cloud, i. e. the record of them. Palm leaves, being more convenient as to bulk and portableness, were afterward made into books, and are still so used in India. Then the thin inner bark of trees, especially the elm; hence the Latin word *liber* (the inner bark of a tree) means also a book. Afterwards the *Papyrus*, or "paper reed," was used. Isaiah xix. 7. *Parchment* was afterward invented in Pergamos. Books of these two last substances were rolled on sticks like cloth, and hence the word *volume*, from the Latin word *volvo*, to roll. It was held and read in the manner

here shown. A book thus rolled might have several seals,

so that a person might break one and read till he came to another, whereas if one of our books had several seals, all would be broken if one were. This peculiarity in ancient volumes explains Rev. v. *Paper*, such as we now use, was invented about nine hundred years ago, and printing was invented about four hundred years ago. See **PAPER**.

BOOK OF LIFE signifies God's recognition of his people, and his secure remembrance of them, and is an allusion to the registers kept in cities of the names of all the regular citizens. Phil. iv. 3. Honorable persons, not citizens, were sometimes entered here, which was giving the freedom of the city. Vagabonds and disorderly persons had their names erased. Rev. iii. 5.

BOOTH, a shelter generally made of forked poles driven into the ground, covered with green boughs. Lev. xxiii. 42.

During the feast of tabernacles, the Jews resorted to the country, and set up booths. Neh. viii. 14.

BORDER, a fringe or tassel made of wool, and worn by the Jews on their outer garments, in order that they might be distinguished from the Gentiles, and be constantly reminded of their laws. Mark vi. 56. See **PHYLACTERIES**.

BOSSES, the thick, strong and sometimes pointed part of a shield or buckler. Job xv. 26.

BOTTLE. Anciently, bottles were made of leather, as glass was unknown. The skin of a goat, pulled off whole, and the places where the legs were being tied up, formed a convenient bottle, as shown by the engraving. As they



grew tender by using, new wine, which had not done fermenting, could not be safely put in them. Matt. ix. 17. David in distress compares himself to a bottle in the smoke, dried up and withered. Ps. cxix. 83.

BOWELS, a word used formerly very much as we

now use the word *heart*; i. e. to represent tenderness, mercy, &c. 1 Kings iii. 26, &c.

BOZRAH was a city situated to the eastward of Bashan.

BRASS, a word of frequent occurrence in the Bible. As it is well known that this compound metal was first made

In Germany, only six or seven hundred years ago, it seems much more proper to translate the Hebrew word *nehest*, copper. Iron and copper were known before the flood.

BREAD is a word used in Scripture for food in general. Gen. iii. 19. Ex. ii. 20. Bread was made in various ways. See **OVEN**. As it was generally made by the Jews in thin cakes, it was not cut but broken, which gave rise to the phrase, "*breaking of bread*," to signify eating. See **SHEW-BREAD**.

BREAST-PLATE, a part of the high priest's holy apparel. It was about 10 inches square, and consisted of 2 gems, set in gold, each gem representing a tribe of Israel. They were set in four rows. In the uppermost were a sardius, topaz, and carbuncle, for Reuben, Simeon, and Levi; in the second, an emerald, sapphire, and diamond, for Judah, Dan, and Naphtali; in the third, a ligule, an agate, and amethyst, for Gad, Asher, and Issachar; in the lowest, a beryl, onyx, and jasper, for Zebulon, Joseph, and Benjamin. The reader will find these stones described under their respective names. This breast-plate was fastened to the embroidered ephod of the high priest, so as to hang upon his bosom, and was worn only on appointed occasions. It was called a "*memorial*," because it taught the priest to

bear his people on his heart before God, and reminded the people of the blessing of the ministry.

BRIG'ANDINE, an ancient kind of mail, worn in battle, to secure the soldiers from sword cuts. Jer. xlv. 4.

BROTHER is a term used in Scripture for several kinds of relations. Lot, who was Abraham's nephew, was called brother. So in many other instances.

BULRUSH. See **PAPER**.
BURNT-OFFERING. A "whole burnt-offering" was a sacrifice in which the victim was wholly consumed on the altar. A "burnt-offering" was the fat of the intestines and kidneys, and the fat tail of sheep, burnt after being sprinkled with salt. The right fore quarter was the portion of the priest, and the rest was given back to the offerer, who commonly ate it as a feast, and invited widows, orphans, Levites, &c. to partake.

BURY. The Hebrews were careful to bury even their enemies. 1 Kings xi. 15. Ezek. xxxix. 14. The troublesome pollution of dead bodies required it. To be deprived of burial, or cast into an unclean place, they reckoned a terrible calamity. When one died, if his friends were able, he was embalmed, and, after a proper time, carried out to his grave; on a bier, if poor, or on a stately bed, if rich. Dead bodies

were arrayed in clothes ; but from the resurrection of Lazarus, and other evidence, it appears they were not buried in coffins, as is the manner with us.

To be "*buried with Christ in baptism*" imports our mortification of sin, by virtue of fellowship with him in his death, represented in our baptism. The apostle would say, that just as Christ closed his mortal existence, and was laid in the tomb, soon to rise from thence, and enter on a new and glorified state, so the baptismal burial of the believer is an emblem of his renouncing the great purpose of his past life, and coming forth into a new and more exalted state of being. Rom. vi. 4. Col. ii. 12.

C.

CAB, or KAN, a Hebrew measure, containing the 18th part of an ephah, equal to our quart. 2 Kings vi. 25. In giving the capacity of Hebrew measures, authors are followed who seem most reasonable ; but it is a subject on which, at this distance of time, rests great uncertainty.

CÆSAR, a name which, after becoming dignified in the person of *Julius Cæsar*, was the appellation of his successors on the throne. The

emperors mentioned or alluded to by this title in the New Testament, are AUGUSTUS, Luke ii. 1 ; TIBERIUS, Luke iii. 1, and xx. 22—25 ; CLAUDIUS, Acts xi. 28 ; and NERO, Acts xv. 8. The reader will do well to look out these passages, and where the distinctive title is not found in the text, to write it in the margin of his Bible. It is remarkable that CALIGULA, who succeeded Tiberius, is not mentioned.

CÆSARE'A is on the coast of the Mediterranean, about sixty miles from Jerusalem. Anciently it was a small town, called *Stratonice*, or the *Tower of Strato*, and had an inconvenient, exposed harbor. Herod the Great built a noble breakwater, enlarged and beautified the place, and called it *Cæsarea*, in honor of the emperor, his patron. *Eusebius*, the historian, was born here. Here *Cornelius* lived, Acts x. 1 ; here *Agrippa* was smitten of worms ; and here *Agabus* foretold Paul's imprisonment. Acts xxi. 10, 11. This is the *Cæsarea* mentioned also in the following places : Acts viii. 40. ix. 30. xii. 19. xxi. 8. xxiii. 23, 33. xxv. 4, 13. It is now wholly deserted and desolate ; and its ruins have long been resorted to for building materials required at *Accho*. The present name of the place is *Kaisaria*.

CÆSARE'A PHILIPPI

stood between Sidon and Damascus, near the sources of the Jordan. It is thought by many geographers to be the city called *Laish*, or *Dan*, in the Old Testament. It was enlarged and embellished by Philip the Tetrarch; and hence its double name—he choosing to honor Tiberius Cæsar and himself. It was the residence of the woman healed of the issue of blood. Matt. ix. 20. It is now an inconsiderable village, called *Banias*.

CAL'AMUS, an exceedingly fragrant reed or cane, common in the East, and growing to the height of two or three feet. Its essence constituted one of the ingredients of the holy anointing oil. Ex. xxx. 23. Ezek. xxvii. 19.

CALLING. (1.) Any lawful employment. 1 Cor vii. 20. (2.) The general invitation to repentance, by the ministry, by providence, or by the motions of the Holy Spirit on the consciences of men, whereby they are warned of their danger, and taught the need of a Saviour. Isa. xxii. 12. Matt. xxii. 14. (3.) That more particular invitation by the preaching of the word, and effectual operation of the Holy Spirit, whereby sinners know, believe, and obey the gospel. Rom. xi. 29.

CALVARY, or **GOLGOTHA**, "*the Place of Skulls*." A small hill on the north side of Mount Zion, so called

either from its being in the shape of a man's head, or because it was a place of execution, which, among the Romans as well as Jews, was often done by beheading. Jud. ix. 5. Matt. xiv. 10. The empress Helena built a noble church on this spot, which still exists.

CAMEL, an animal belonging to the same genus as the dromedary, lama and paco. It is a native of Asia, lives between forty and fifty years, subsists on poor and scanty herbage, endures astonishing labors and intense heat, can go for many days without water, and is extremely docile and patient. Of the coarse part of its hair *sackcloth* is made, Rev. vi. 12, and very coarse raiment, such as was worn by John Baptist, and is now worn by the Dervishes of the East. Of the finest parts, beautiful shawls, &c. are made. It is the great dependence of the Arabs, for food, clothing and labor. No other animal could at all supply its place. Job, after his affliction, had six thousand camels.

CAMP. In the camp of the Hebrews in the desert, the tabernacle was placed in the midst. Moses, Aaron, and their families, had their tents on the east of it, which was considered the front. On the south pitched the Kohathites; on the west, the Gershonites; on the north, the

Merarites. Thus it was encompassed by the Levites. Beyond the tents of Moses and the priests on the east, was the camp of Judah, to which belonged Issachar and Zebulun; on the south, of Reuben, to which belonged Simeon and Gad; on the west, of Ephraim, with Manasseh and Benjamin; on the north, of Dan, with Asher and Naphtali. Before commencing a march, which was only when the cloud moved from over the tabernacle, the people had three warnings by the silver trumpets; one, to pack up baggage; a second, to assemble to the standards; and a third, to begin the march. The camp of Judah marched first; the tabernacle was then taken down; and the Gershonites and Merarites, laying the various materials on wagons, followed. Next the camp of Reuben marched; the Kohathites followed with the more sacred furniture of the tabernacle on their shoulders. Next followed the camp of Ephraim; and that of Dan brought up the rear. Numb. i. ii. iv. x.

CAMPHIRE, a white, translucent, vegetable product, of a highly fragrant odor, and aromatic taste. It is procured from two species of trees, one of which grows in Japan; the other, from which the best and largest portion of the drug is obtained, grows wild in Borneo and Sumatra. These

trees are of the laurel species, but of astonishing magnitude, some attaining, it is said, a height of two hundred feet, and proportionably thick. The blossoms diffuse a powerful and delicious fragrance, and are much used to adorn baths and dwellings. Turkish and Egyptian ladies use the powder of the dried leaves to give a red tinge to their nails, a practice of great antiquity.

CA'NA. There were two places of this name without Galilee, one in the tribe of Asher, Josh. xix. 28, the other in Ephraim, xvi. 8. xvii. 9, and one within Galilee, about four miles north of Nazareth, whence Christ went down to Capernaum. John ii. 12. iv. 46. The latter still exists, though a small village, of only 60 houses. Half of the inhabitants are Christians of the Oriental Greek church.

CA'NAAN, the Scripture name of what is now called **PALESTINE**, or the **HOLY LAND**. Its name was derived from *Canaan*, whose posterity settled here, and remained for about seven hundred years. Becoming enormously corrupt, they were devoted to destruction, and their land given to Israel. Its conquest is recorded in the book of Joshua, &c. after which it was called "The land of Israel." Its boundaries, as generally laid down, are Lebanon on the north, Arabia on the east,

Idumea on the south, and the sea on the west. Under David and Solomon, its extent was greatly increased, by the conquest of Ammon, Moab, Edom, &c. 1 Kings iv. 21—24. It was a most beautiful and fertile country, and the Jews multiplied in it to an astonishing degree.

Under Rehoboam, a dreadful rending asunder of the kingdom took place, which made Judah and Benjamin one kingdom, and the remaining ten tribes another. 1 Kings xii. Jerusalem continued the metropolis of Judah and Benjamin; and this kingdom adhered to the true God, and his proper worship. Samaria became the metropolis of Israel, and that people worshipped golden calves at Bethel and Dan. These separate kingdoms were often at war, to their unspeakable detriment, and were often devastated by foreign enemies. At last, about 721 years before Christ, the kingdom of Israel was entirely overthrown by Shalmaneser, king of Assyria, after it had stood about two hundred and fifty-four years, and has never since been restored. Judah survived as a kingdom about one hundred and thirty years longer, and was then, B. C. 590, entirely conquered by Nebuchadnezzar, king of Babylon, who carried away with him the most important of the people.

After a captivity of seventy years, they returned gradually; their temple and city, which had laid in ruins, were rebuilt, and they enjoyed peace as a province of Persia. When that monarchy was overthrown by Alexander, Judea (as the whole of Canaan was then called) submitted to the conqueror. After Alexander's death, this country was sometimes subject to Syria, and sometimes to Egypt, and for a time asserted and maintained its independence, under John Hyrcanus and his successors. It, however, was forced afterward to submit to the victorious Romans, who divided it into provinces, and set over them such rulers as they pleased. These provinces, at the time of Christ, were *Judea*, *Samaria* and *Galilee*. There was also a province on the north, called *Peræa*, and one on the south, called *Idumea*, which were considered as belonging to Palestine. It continued thus, in possession of much peace and prosperity, till the spirit of revolt drew on it the vengeance of the Romans, who, under Titus, destroyed Jerusalem, and terminated wholly the existence of the Jews as a nation.

Since that period, Israelites have been found in almost every commercial part of the world, and not a few have ever continued on the soil of their forefathers; but

their once beautiful land has been constantly suffering under the horrors of servitude and frequent wars. The Saracens, crusaders, Mamelukes, and Turks, have ruled it in succession; and under these last masters, who have possessed it since the year 1317, its sterility and desolation have constantly increased. Its once noble cities are now poor villages, and most of its former villages are utterly extinct.

The territory is now divided into two districts, viz. **ACRE**, comprising the seaboard, and **DAMASCUS**, embracing the remainder; each of which is governed by a *pacha*, or bashaw. The population is now very mixed, consisting of Turks, (who hold all the chief offices,) Syrians, Bedouin Arabs, Jews, Copts, Druses, and Christians. The last are, generally, Roman Catholics, Greeks and Armenians. Many monks reside here, and most of the chief towns have convents.

CANE. See **CALAMUS**.

CANTICLES. See **SONG OF SOLOMON**.

CAPER/NAUM, a principal city of Galilee. It stood on the western shore of the Sea of Tiberias, in the border of Zebulon and Naphtali, not far from Bethsaida. It received its name from a clear fountain adjacent. Here Christ resided and taught, and here Matthew was called. It is now called *Talhume*.

CAPHTOR is thought by Bochart to be the same as *Cappadocia*; but by Calmet, to be *Crete*. Deut. ii. 23.

CAPPADO'CIA, a province in the north-eastern part of Asia Minor, peopled by the descendants of Togarmah, and once forming part of the kingdom of Lydia. It was famous for horses, mules and flocks; and traded in these with the Tyrians. Ezek. xxvii. 14. According to Herodotus, it submitted to the Medes, and then to the Persians, parts of whose worship the inhabitants incorporated with their own idolatry. It afterward formed part of the vast Roman empire. Christianity was introduced here in the days of the apostles, Acts ii. 9, and continues to this day. At the village of *Dacora*, in this province, was born *Eunomius* the Arian. Some of its early pastors were very distinguished for piety and learning.

CAPTIVITY, the state of a person who is at the command of another. God often punished the vices and infidelity of his people by the different captivities into which they were permitted to fall. The most remarkable instances are the Assyrian captivity, 2 Kings xviii. 9—12; and the Babylonish captivity, Jer. xxv. 12. - It is generally believed, that there was no return from the former captivity, and that the ten tribes never came back again after their dispersion.

Christ "*led captivity captive*," Eph. iv. 8; that is, our Lord, by his victory over death, Satan and sin, conquered and triumphed over all our spiritual enemies and oppressors. Ps. lxxviii. 18. Rom. vii. 23. 2 Tim. ii. 26.

CAR/BUNCLE, a precious stone of great beauty, next in value to the diamond. It is rarely found, and (as yet) only in the East Indies. It is of a bright red color, shining in the dark, commonly of the size of a small pea. Ezek. xxviii. 13.

CAR/CHEMISH, 2 Chron. xxxv. 20, a city of Mesopotamia, thought to be the same as the ancient *Circesium*, the modern name of which is *Kerkish*.

CARE, anxious thought, or extraordinary, cautious concern. Man's care is lawful when he endeavors to please God, mourns for his sins, and regulates his conduct by the word of God; when he is concerned about the welfare of others, and solicitous for the salvation of their souls; or when he moderately takes thought for the things of this present life, resigning himself, at the same time, to the will of God. 2 Cor. vii. 11, 12. But it is unlawful when he is careful about forbidden things, and makes "provision for the flesh to fulfil the lusts thereof;" or when he has a perplexing care about lawful things, to the neglect of the worship of God,

and distrust of his providence. Phil. iv. 6.

CARMEL, though generally spoken of as a single mountain, is a range of hills, ending in a promontory, which forms the bay of Acre. The district was famed for fine timber and pasturage. 2 Kings xix. 23. The cave is still shown, in which it is said Elijah resided. There was another Carmel in the lot of Judah. Josh. xv. 50. 2 Sam. iii. 3. It is now called *El Kirmel*.

CARNAL. (1.) Things belonging to the flesh; worldly things, such as silver and gold, and things needful for sustaining the body. Romans xv. 27. 1 Cor. ix. 11. (2.) Sensual, or governed by sensual appetites. In this sense it is applied to such as are in a natural, unregenerated state, who are enemies to God, and given to sensual pleasures. John iii. 6. Rom. viii. 7. The ceremonial law is called carnal, because it consisted of such rites, ceremonies, ordinances, as only related to the body and the purifying of the flesh, but did not reach the soul. Heb. ix. 10.

CARPUS, the friend and host of Paul, when he was at Troas. 2 Tim. iv. 13. He is thought to have been one of the seventy disciples.

CASTOR AND POLLUX, the fabled sons of Jupiter. They were probably heroes who cleared the sea of pi

rates, and came, in after times, to be worshipped as deities. The vessel Paul sailed in, Acts xxviii., had their figures carved at the prow.

CAUL, a cap, or bag. The word is applied to a membrane which encloses the heart, Hos. xiii. 8, and sometimes to the head-dress of females. Isa. iii. 18.

CEDAR, a tree of great size and beauty in warm latitudes, and much celebrated in the Scriptures. It is an evergreen, of slow growth, and the timber it produces does not decay when preserved from damp. A few yet remain on Lebanon. They were formerly found there in great abundance.

CE'DRON, or **KE'DRON**, a small brook, rising near Jerusalem, passing through the valley of Jehoshaphat, and issuing in the Sea of Sodom. As is the case with most streams in that country, it is a rapid torrent after rains, but dry, or nearly so, in the midst of summer. 2 Sam. xv. 23. Jer. xxxi. 40. John xviii. 1.

CEN/CHREA, a port of Corinth, Acts xviii. 18, situated on the eastern side of the isthmus.

CENSER, a pan or urn, in which incense was burned. It was made in various forms. That here represented was most common. Where the twenty-four elders are said to have golden vials full of

odors, Rev. v. 8, it seems to



mean censers, not such vials as we now use.

CENTURION, an officer who had the command over a hundred soldiers.

CESARE/A. See **CÆSAREA**.

CHAL/CEDONY, a precious stone resembling the agate. There are several varieties of this gem. (1.) A pale gray or bluish stone, found in Saxony, Hungary, Iceland, Scotland, and Asiatic Russia. It seems to have been originally obtained from *Chalcedon* in Bithynia, whence it derives its name. Rev. xxi. 17. (2.) A species in which a red hue prevails, and which is commonly called *Cornelian*. It is found in various countries, but chiefly in Arabia, and Surat and Cambay in India. (3.) There are some with white and red alternate stripes, which are called *onyx* stones.

The names given by modern lapidaries to many jewels, are so different from their ancient appellations, that it is impossible to be certain; in all cases, as to those which are mentioned in Scripture.

CHALDEA, a country in Asia, eastward of the north part of Judea. Its capital was Babylon. It was bounded by Mesopotamia on the north, and Arabia the Desert on the west, the Persian Gulf, and part of Arabia Felix, on the south. The soil is fertile; but rain seldom falls, sometimes scarcely any for eight months. This deficiency is supplied by the annual inundations of the Tigris and Euphrates. The inhabitants laboriously water the lands which lie too high to be overflowed. Its ancient name was *Shinar*, because the Lord, by the confusion of tongues, did, as it were, *shake* the inhabitants out of it, to people the rest of the world. It is now called *Kaldar*.

CHALDEANS. (1.) The inhabitants of Chaldea; and (2.) A sect of philosophers whose employment was to interpret dreams, and foretell future events.

CHAMOIS, a goat. The exact species which is so called in the Scriptures, cannot now be ascertained. Deut. xiv. 5.

CHAPTER, an ornamental finish to the top of a pillar. 2 Kings xxv. 17, &c.

CHARGER, a large dish, or, as we should now call it, a *salver*, or *waiter*. Numb. vii. 17.

CHARITY, a principle of love to God, and benevolence to men, which inclines the pos-

essor to glorify God, and to do good to others. Its distinguishing characteristics may be seen, 1 Cor. xiii. The word is never used in Scripture to mean alms-giving, or an indiscriminate regard for other denominations, but always means *love*.

CHARRAN. See **HARAN**.

CHAS'TISEMENT, the correction of an offender, either by word or deed. The "chastisement of our peace," &c. Isa. liii. 5, signifies that punishment which was laid upon Christ by God's justice, and by which our peace, that is, our reconciliation to God, was to be procured.

CHEERFULNESS, gladness of heart; gayety, or liveliness of disposition; freedom from dejection, or gloomy thoughts; also contentment in present circumstances.

CHE'MOSH, a Moabitish idol, supposed by some to be the sun, but others have thought it was the same as Bacchus.

CHER'ETHITES, Philistines who were made guards to the king, and executioners. See **PELETHITES**.

CHERUB, the singular of *Cherubim*, a word which is of doubtful derivation, but seeming to mean *knowledge*. It is thought by some that the Egyptian sphinxes were imitations of the Hebrew cherubs. Grotius, Bochart, and Spencer, suppose they resembled an ox or a calf. Others de

scribe them as represented in a form compounded of a man, an eagle, an ox, and a lion. Heb. ix. 5. God's *riding on Cherubim*, means his using them in the dispensations of providence. Ps. xviii. 10. His *dwelling between the Cherubim*, means the presence of the Shechinah, or glory over the mercy-seat of the ark. Ps. lxxx. 1.

CHIOS, an island of Greece, famous once for its Malmsey wine, and more recently for its literature. The place was almost ruined, and great numbers of its inhabitants were massacred by the Turks, in the late revolution. Its modern name is *Scio*. Acts xx. 15.

CHISLEU, the Jews' third civil month. See MONTH.

CHITTIM, a country concerning the place of which there has been much dispute. The probability seems to be, that it means the islands of the Mediterranean, especially those of Greece. Josephus understands by it the island of Cyprus. Numb. xxiv. 24.

CHIUN, the name of an idol, worshipped once by Israel. It is thought to be *Saturn*. Amos v. 26.

CHORA'ZIN, a city near Capernaum. It is now called *Tell-outi*. Matt. xi. 21.

CHRIST, "*the anointed*." The practice of anointing priests and kings has been common in all ages of the world. Our Saviour was emphatically "*the Anointed*"

One," and as such, in his two natures, human and divine, perfected a priestly work, which saves unto the uttermost all that come unto God by him. Heb. vii. 25. He never was externally anointed, or otherwise introduced into the outward priesthood. His unction was that of the Holy Ghost, of which all outward rites were but symbols. At the last day, he will judge the world. Acts xvii. 31. 2 Tim. iv. 1.

CHRONICLES. Two books of Scriptures are so called, the writer of which is not now known. They are evidently compiled under the guidance of the Holy Spirit, from copious registers and documents, which, being uninspired, have not been preserved. The FIRST BOOK traces the Israelites from Adam to David. The SECOND relates the progress and dissolution of the kingdom of Judah, and the return of the Jews from the Babylonish captivity. The period embraced in the two books is about 3468 years.

CHRYSO'LITE was probably the ancient name of the gem now called *topaz*. The stone now called *chrysolite* is seldom found larger than a pin's head. It was the tenth in the breast-plate of Aaron, and bore the name of Zebulon. Rev. xxi. 20.

CHRYSO'PRASUS, a precious stone of a grass green

color, found chiefly in Silesia. Rev. xxi. 20.

CHURCH. The word so rendered was anciently used to signify any public organized meeting of citizens. It is thought by many, that the place of sacred meeting is so called, in 1 Cor. xi. 18, 22, xiv. 34. As the word is used in the New Testament, it has for the most part two significations. (1.) The whole of the elect in heaven and earth, which is Christ's spouse, or body, and is what we call the *invisible church*, because we cannot now know with certainty who belong to it—or the *catholic*, or universal church, because it embraces the truly pious in all the earth. Matt. xvi. 18. 1 Cor. vi. 4. Col. i. 18. (2.) A particular body of men, who are wont to meet together in one place, to profess, worship, and serve the Lord Christ. Such were the churches of Ephesus, Smyrna, Jerusalem, Rome, &c. Acts viii. 1. Col. iv. 16. Rev. i. 4. Thus we read also of churches in particular houses. Rom. xvi. 5. Col. iv. 15. The followers of Christ, who are here in a state of spiritual warfare against the world, the flesh, and the devil, are called, by theologians, the church *militant*; but those in heaven, whose conquest over sin and death is complete, and who are rewarded with eternal blessedness, are styled the church *triumphant*.

CILICIA, a province on the north-eastern extremity of the Mediterranean Sea, famous on account of *Cicero*, who was its proconsul. In Tarsus, its metropolis, *Paul* was born. It produces superior saffron in great quantities, and is now called *Caramania*.

CINNAMON, a species of laurel. What is sold in the shops under this name, is the bark. It was one of the ingredients of the holy oil.

CIRCUMCISE, to cut off the foreskin, according to the commandment given to Abraham, as a sign of that covenant which God had entered into with him, that out of his loins should proceed the Messiah. To be spiritually circumcised, or to be the spiritual seed of Abraham, is to have the thing signified by that ceremony, and to perform all those duties which circumcision was designed to enforce—namely, to believe in the Messiah, to put off the old man, and to serve him as new creatures, which is signified by our acceptance of the ordinances of the gospel, and submission to them. Phil. iii. 3.

CITIZEN, in the Old and New Testament, generally means, not merely an inhabitant or dweller in a city, but one admitted to its corporate privileges. Citizenship was sometimes derived from *birth*, (the parents of a child conveying it to him,) and sometimes

obtained by *purchase*; both of which sources are alluded to in Acts xxii. 28.

CLAUDIUS. See CÆSAR.

CLEAN, pure, free from defilement. Grain is clean when freed from the chaff. Isa. xxx. 24. Clean beasts and birds were those which God judged it proper for his people to eat. See BIRDS, and BEASTS.

Under the New Testament, *to the pure all things are pure*; that is, all food is clean if we eat it with thankfulness and prayer. *Cleanness of teeth*, in the Old Testament, means the want of any thing to eat.

CLEMENT, a Christian mentioned Phil. iv. 3. It is supposed that he is the same with the *Clemens Romanus*, famous in church history as the chief uninspired writer of the first century. Many productions are attributed to him, only one of which, a letter to the Corinthians, is universally acknowledged to be genuine.

CLEOPHAS, probably the same with Alpheus, is said to have been the brother of Joseph, our Lord's reputed father. He was the husband of Mary, sister of the blessed Virgin, and was the father of Simon, and James the Less, and of Jude, and Joseph, or Joses, the cousin of Christ.

CLOTHES. See RAIMENT.

COALS. A pot of coals was used at our Saviour's

trial for the men to warm themselves, who had been exposed to the night air and dew in apprehending Christ. In the day time, fire was rarely necessary in the Holy Land. The disciples were to pray that their flight might not be in the winter, not so much on account of the cold, as of the swelling of the streams and torrents, especially in the mountains. Matt. xxiv. 20.

COCKATRICE, a serpent of great venom; probably the *Cobra de Capello*. The eggs of serpents are sometimes found; and when eaten in mistake for those of birds, have proved fatal. The prophecy, Isaiah xi. 6—8, seems to have been obscurely known to the ancient Hindoos. Their god *Krishnu* is represented as playing on a flute with such charming melody that before him stand, in one peaceful group, a young ox, a tiger, and a serpent.

COCKLE, a pernicious weed. The word occurs only in Job xxxi. 40, where it is rendered by the Chaldee paraphrase *noxious herbs*. Michaelis calls it *aconite*, a poisonous plant. Bishop Stock and Mr. Good translate it *nightshade*. The original word imports not only a noxious weed, but one of a *fetid smell*.

COGITATIONS, meditations, contemplations, purposes. Dan. vii. 28.

COLLOPS, slices or lumps;

masses of fat on the ribs, &c. Job. xv. 27.

COLOS'SE, a city of Phrygia, near Laodicea. Paul sent the Christians here an inspired *Epistle*. The city was destroyed by an earthquake in the tenth year of Nero; that is, A. D. 63. The modern name of this place is *Konos*.

COMFORTER, a title given by our Saviour to the Holy Spirit. John xiv. 16.

COMMUNION, the concord of doctrines or opinions in several persons. The act of receiving the Lord's Supper, that sign of our fellowship with Christ. 1 Cor. x. 16. The communion of saints is that fellowship which the saints have with Christ by faith, and among themselves by love. 1 John i. 3. Acts iv. 32, 34, 35.

COMPASS; the instrument so called, used now by navigators, was wholly unknown to the ancients. The expression, "fetch a compass," Acts xxviii. 13, means to go round, and not directly to a place. The carpenter's compass is mentioned Isa. xlv. 15.

CONCISION, a term used in reference to persons who would cut asunder, or make schisms in, the church of Christ. Phil. iii. 2. Rev. i. 9.

CONCUBINE, a term used in Scripture to signify a lawful wife, but of an inferior grade.

She differed from a proper wife, in the solemnity of marriage, having no dowry, and not sharing the government of the family.

CONDEMNATION; the act of passing sentence against a person, by which he is doomed to punishment;—the punishment itself. Among the Greeks, condemnation was signified by a black stone, and acquittal by giving a white stone, to which an allusion is made in Rev. ii. 17.

CONEY, a small animal which seems, from the allusions to it in Scripture, to have been common in Palestine. As the name is now obsolete, it has become a matter of dispute what animal, now known to us, is meant. Bruce is confident it is the *ashkoko*, found in Ethiopia, Arabia, Palestine, and parts adjacent. Its size is rather less than that of a cat. It has neither tail nor voice, and chews the cud. It is remarkably inoffensive and timid, feeding only on roots and fruits, &c. but escapes its enemies by running into holes inaccessible to larger animals. Bochart, Pennant, and other authors of high authority, consider the *jerboa* to be the coney of Scripture. This animal is about the size of a rabbit, and has a long tail. Its form and common posture are shown by the engraving, which supersedes the necessity of a particular description. The

Arabs call it *mountain rat*, and esteem its flesh a great delicacy.



The editor of Calmet inclines to regard the ashkoko as the *coney* of Scripture, Lev. xi. 5. Psalm civ. 18. Prov. xxx. 24, 26, &c. and the jerboa as the *mouse* mentioned Lev. xi. 29. 1 Sam. vi. 5, &c.

CONFESS, openly to acknowledge. Jesus Christ will confess his people at the last day, and publicly own them his children and faithful servants. Luke xii. 8. They confess him before men, when, notwithstanding all danger and opposition, they openly profess and adhere to his truth, observe his ordinances, and walk in his way. Matt. x. 32. To confess God, is to praise and thank him. Heb. xiii. 15. To confess sin, is

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candidly to acknowledge our guilt before God, who can pardon or punish us; or to our neighbor, whom we have offended, or who can give us proper instruction and comfort. Ps. xxxii. 5. James v. 16. Matt. iii. 6.

CONSCIENCE, that power of our mind, which compares the qualities and actions of ourselves or others with the law of God, and decides on the good or evil tendency of an action according to the degree of light. Rom. ii. 15. A conscience is called good, when, being sprinkled with Jesus' blood, it clearly discerns the will of God, and urges obedience to his law, from gospel motives. 1 Tim. i. 5. It is called "pure," and "purged from dead works," when, by the application of Jesus' blood, it is freed from the sentence of death due to sin, delivered from the slavery of indwelling corruption, and, by the instruction of the Holy Ghost, is rendered clear in its views, holy in its aims, and a vigorous opposer of every thing sinful. 1 Tim. iii. 9. Heb. ix. 14. x. 2, 22.

CONTEMN, to despise, to reject with disdain, as the wicked do God, Ps. x. 13, and his law, Ps. cvii. 11.

CONVERSATION, discourse. It is commonly used in Scripture, to mean *deportment*, or the general tenor of a person's life. Eph. iv. 22. 1 Pet. iii. 16.

CONVERSION, a turning from one manner of life, or set of principles, to another. Acts xv. 3. In the Gospels, the word is used to signify the entire change which religion produces in the disposition, principles, and behavior. Without this change we cannot enter heaven. Matt. xviii. 3.

CONVICT, or **CONVINCE**, to persuade one of the truth of any thing. Acts xviii. 28. The Holy Spirit does this, when it applies the law to the conscience, and produces genuine repentance.

CO'OS, a small island in the Mediterranean Sea, near the south-west point of Asia Minor. *Hippocrates*, the famous physician, and *Apelles*, the eminent painter, were natives of this island. It is now called *Stancore*.

COPPER, a metal known and wrought before the flood. Where the word *brass* occurs, it should be rendered *copper*.

COR, a Hebrew measure, equal to about six bushels. Some computations make it much more.

COR'AL, a hard, cretaceous, marine production, resembling a plant. It is of various colors, white, black, and red; the latter is the sort usually called coral, and is the most valuable. It was anciently held in high esteem. The word occurs only in Job xxviii. 18, and Ezek. xxvii. 16.

CORBAN, a gift to reli-

gious purposes. Mark vii. 11, 12. The Pharisees, in the days of Christ, taught that a man might escape all obligation to support his indigent parents, by saying of his property, "Be it corban." In this case, if he did not give his property at that time to the temple, he was bound to do so at his death, though his parents should thus be left destitute. Thus did they "make void the law" of honoring their father and their mother, "through their traditions." Mark vii. 13.

CORIANDER, a strongly aromatic plant, bearing a small round seed, fragrant to the smell, and of an agreeable taste. Ex. xvi. 31. Numb. xi. 7.

COR'INTH, one of the richest cities of Greece, and capital of Achaia. Its commodious haven, and advantageous location, gave it a vast commerce, and immense wealth. During a war with Rome, L. Mummius burnt it to the ground, A. M. 3827. It was afterward rebuilt under the auspices of Julius Cæsar. It fell into the hands of the Turks, under Mahomet II. Paul preached here nearly two years. Acts xviii. 1. It is now called *Corinto*.

CORINTHIANS. The two epistles under this name were written by Paul to the Christians at Corinth, where he had preached with great success. Acts xviii. False teachers

had led them into great errors, which he here exposes and denounces.

CORMORANT, a water fowl, about the size of a goose. It lives on fish, which it catches with astonishing skill. It is of shy and solitary habits. Zeph. ii. 14.

CORN, the generic name, in Scripture, for grain of all kinds. Parched corn still constitutes an important and not unpleasant part of the food of the Arabs of Palestine, &c. See **THRESHING**.

COUNCIL, a tribunal frequently mentioned in the New Testament. The *Great Council*, so called, did not consist of the 72 elders who were originally appointed to assist Moses in the civil administration of the government, but was instituted in the time of the Maccabees.* It consisted of chief priests, elders, (who were perhaps the heads of tribes or families,) and scribes, amounting in the whole to 72 persons, and is called by Jewish writers, the **SANHEDRIM**. This council possessed exten-

sive authority, taking cognizance not only of religious matters, but of appeals from inferior courts of justice, and of the general affairs of the kingdom. After Judea became a Roman province, the council was deprived of the power of inflicting capital punishments, for which reason they delivered our Saviour to Pilate, demanding his death. The stoning of Stephen was in consequence not of a decree of the council, but of a riot. Acts vii. 57, 58. This is the tribunal mentioned Matt. v. 22, and xxvii. 1. John xi. 47, &c.

COURSE. See **ABIA**.

COURT, an enclosed space near or within a house. That round the tabernacle was formed of pillars, and curtains hung by cords. The method of building private houses in the form of a hollow square, made the court in the inside. See **TEMPLE**.

COVENANT, an agreement to some particular thing. The promise to Noah that the waters should no more destroy the earth, is called a covenant. Gen. ix. 9—17. God also made a covenant with Abraham, that he should have a numerous seed, &c. Gen. xvi. 2—9. The law given on Mount Sinai, was another covenant. Deut. iv. 13. The covenant of redemption, and salvation by grace, is called a *new and better* covenant, Heb. viii. 6, 8, in respect to its dispensation, and

* The Maccabees were a race of princes who united in their family the regal and pontifical offices. They were men of distinguished prudence and valor, who, having delivered Israel from the yoke of Assyria, governed honorably for 126 years, when (about 56 years B. C.) their country was conquered by Pompey, and made tributary to Rome. They are frequently called in history the *Asmonean* princes.

manner of manifestation ; its being ratified by the actual sufferings and blood of Christ, and freed from former ceremonies ; its containing a more full revelation of religion, and being attended with a larger measure of the gifts and graces of the Spirit, while it is never to wax old, or be abolished.

COVETOUSNESS, an eager, unreasonable desire of gain ; a longing after the goods of another. It is called *idolatry*, Col. iii. 5, because the covetous man places that delight and confidence in riches, which are due only to God. This sin is expressly forbidden in the tenth commandment.

CRACKNELS, a sort of seed-cakes, or buns. 1 Kings xiv. 3.

CRETE, an island at the mouth of the *Ægean* Sea, between Rhodes and Peloponnesus. Acts xxvii. 7. *Jupiter* is said to have been brought up here, and also buried. It was the seat of legislature to all Greece. There were once 100 cities on the island. The inhabitants were exceedingly addicted to lying. Tit. i. 12. The gospel converted many persons here. Tit. i. 5. It is now called *Candia*.

CRISPING-PINS, curling irons for the hair. Isa. iii. 22.

CROSS, a sort of gibbet, consisting of two pieces of wood placed across each other, in the form of + or X. That of our Saviour is said to

have been of the former kind.

It was a common punishment among the Syrians, Egyptians, Persians, Africans, Greeks and Romans. With the Jews, it was not used at all ; hanging on a tree being an execution of a different kind. It was therefore no inconsiderable proof of the divine Providence, so to order matters as that Jesus should suffer this death, according to prophecy. It was exceedingly painful and lingering. First, the criminal was scourged with cords, often with bones at their end. Next he bore his cross, or part of it, to the place of execution. Crucified persons were sometimes bound to the cross with cords, as St. Andrew probably was ; but more commonly, nails were driven through the hands and feet. Sometimes persons were crucified with their heads downwards. In this manner, it is said, Peter desired to be crucified, not thinking himself worthy to die like his Master. An inscription, representing the cause of the punishment, was ordinarily written on a tablet at the top of the cross. It is often said that the criminal was fastened to the cross before it was raised. This was probably the case when cords were used. But the jar of forcibly settling the cross in the ground would have broken off a body fastened with nails. A piece of wood usually jutted out under the feet, or a large

peg was inserted half way up the cross, to serve as a sort of seat. It is observable, how the inscription on the cross of Christ, instead of charging him with a crime, plainly hinted his innocence and Messiahship; nor could the heathen governor be prevailed on to alter it. The word is used metaphorically for the whole of Christ's sufferings, but especially those on the tree or cross. Heb. xii. 2.

CROWN, an attire, or dress for the head. Those used in the games, were made of parsley, pine, flowers, &c. Those for kings, of gold adorned with gems. Metaphorically, that is a crown, which gives glory or dignity. Thus Jehovah was a crown of glory to Judah. Isa. lxii. 3. Christ is said to have a "crown of gold," and "many crowns," meaning his ineffable grandeur and sovereignty. Rev. xix. 12, &c. Converts are thus a *crown* to ministers. Phil. iv. 1. 1 Thess. ii. 19. See also Prov. xii. 4. xvii. 6, and xxvii. 24.

CRUCIFY, to put to death by the cross. A Roman mode of executing slaves, but considered a very infamous death for soldiers or citizens. *Figuratively*, it means to subdue our evil propensities.

CRUSE, a small vessel for holding liquids. The common forms are given in the cut; one being covered with wicker work, the other with a hairy skin. Eastern travellers are

always provided with them 1 Sam. xxvi. 11.



CRYSTAL, a hard, transparent, and colorless fossil, of a regularly angular form. The word translated *crystal* in Ezek. i. 22, is rendered *front* in Gen. xxxi. 40, Job xxxvii. 10, and Jer. xxxvi. 30, and *ice* in Job vi. 16, xxxviii. 29, and Ps. cxlvii. 17. There are three kinds of pure crystal, besides various sorts mixed with other different substances. Crystal was anciently reckoned very valuable. Job xxviii. 17. Pliny mentions a crystal vase, worth about 5000 dollars. Nero furiously broke two such cups, to chastise his subjects by impoverishing them. It is now of far less esteem. The firmament above the cherubims, the sea of glass before the throne of God, the river of life, and the light of the new Jerusalem, are compared to crystal, for their purity, clearness and splendor. Ezek. i. 22. Rev. iv. 6. xlii. 1.

CUBIT, an arm, or a measure equal to eighteen inches. It rose from measuring with the arm from the elbow to the

end of the hand. The sacred cubit was nearly 22 inches in length. Ezek. xliii. 13.

CUCUMBER, a vegetable plentiful in hot climates, and much used for food. That of Egypt is like ours, but two or three times the size, and much superior in quality and wholesomeness.

CUMMIN, a small plant, very common in Judea. Its seeds, being agreeably aromatic and pungent, were used as a spice. It is now raised for this purpose in considerable quantities in Malta. The hypocrisy of the Pharisees, in rigidly paying the tenth of this unimportant product, to religious uses, and yet neglecting the solemn duties of mercy, &c. is very striking. Matt. xxiii. 23.

CUSH. (1.) The eldest son of *Ham*, and father of *Nimrod*. Gen. x. 8. (2.) A country on the *Araxes*, afterwards inhabited by the *Scythians*. Hab. iii. 7. (3.) Another name for *Ethiopia*. Isa. xi. 11. (4.) A country in *Arabia Petrea*, bordering on *Egypt*, of which *Zipporah* was a native.

CUSTOM. (1.) The common usage. Luke iv. 16. John xviii. 19. (2.) Duty or tax paid to government. Rom. xiii. 7. (3.) A natural disease of women. Gen. xxxi. 35.

CYMBAL, an instrument of loud music, used with others, but giving no melody of itself. To speak with tongues, if not done out of

love to souls, was but a pompous and useless act of self-praise. 1 Cor. xiii. 1.

CYPRESS, a beautiful, lofty, evergreen tree. The wood is heavy, strong, and almost incorruptible. The blossoms are delightfully fragrant.

CYPRUS, a populous island in the Mediterranean Sea : so called from the *Cypress* trees, with which it abounded. It was peopled by the descendants of *Chittim*. The chief deity was *Venus*, worshipped under the name of *Cypris*, or *Cypria*. A famous temple of hers stood on *Mount Olympus*. *Asbestos*, *emeralds*, and *amethysts*, are found here. *Barnabas* was born, and, according to tradition, suffered martyrdom in *Cyprus*. It now contains a population of about 60,000, mostly *Greeks*.

CYRE'NE, a country west of *Egypt*, and the birthplace of *Callimachus* the poet, *Eratosthenes* the historian, and *Simon*, who bore the Saviour's cross. Many *Jews* from hence were at the *Pentecost*, and were converted under *Peter's* sermon. Acts ii. The region is now under the *Turkish* power, and has become almost a desert. It is now called *Cat'roan*.

CYRENIANS, inhabitants of *Cyrene*, who had a synagogue at *Jerusalem*; as had those of many other nations. It is said there were 490 synagogues in *Jerusalem*.

CYRUS, son of Cambyses, king of Persia, by the daughter of Ahasuerus, king of Media. He inherited the crowns both of Media and Persia, having married the only daughter of Darius. He died at the age of 70, after having reigned 30 years. Dan. vii. 5. Isa. xlvi. 11. The first three chapters of Ezra describe his measures to restore Jerusalem.

D.

DAGON, a chief idol of the Philistines, probably the same as *Nebo*, Isa. xlvi. 1. Though so signally disgraced at Ashdod, the worship of it was not abandoned till A. M. 3840, when the Jewish leader Jonathan burnt it and its temple. The image represented the body of a fish, with the head and arms of a man. The figures of this god are not all exactly alike, though all combine the human form with that of a fish. The picture of this idol, on next page, is taken from a drawing, by Gentil, given in Calmet's Dictionary. Dagon is thought, by some, to be the same as the **VISHNU** of the Hindoos. Near Rangoon, in Burmah, is the *Shoe Dagon*, or *gilt temple of Dagon*.

DALMANUTHA, a province on the east side of the Sea of Tiberias, either the same as Magdala, or near it. Mark viii. 10.

DALMATIA, a district on the Gulf of Venice, visited by Titus. 2 Tim. iv. 9.

DAMASCUS, once a most noble city in the north of Palestine, and one of the most ancient on earth. Gen. xiv. 15. It is now under the government of the pacha of Egypt; and contains 80,000 inhabitants, or, according to a modern traveller, 200,000. Mr. Connor estimates the Jews in Damascus at 2,500, and the nominal Christians at 20,000, "including Greeks, Latins, Catholics, Maronites, Armenians, and Nestorians." It is computed that 50,000 Mahometan pilgrims annually pass through this city from the north, on their way to Mecca. Superior swords are made here, and a species of silk, called, from the place, *damask*. We have roses and plums which were introduced from thence, and bear the same name. The Greek patriarch of Antioch resides there. It is now called *Dameschk*, or *Scham*.

DAMNATION, exclusion from divine mercy; that condemnation to eternal punishment which is the awful condition of the wicked in a future state. Matt. xxiii. 33. The word was formerly used more commonly than now, and often meant only condemnation. It should be so rendered, Rom. xiii. 2, and xiv. 23. 1 Cor. xi. 29.

DAN, one of Jacob's sons;



Dagon.

and the name of a city in the extreme northern part of Palestine, called formerly *Laish*. "From Dan to Beersheba," which is the southernmost city, meant the whole country.

DANIEL, a Hebrew prophet, contemporary with Ezekiel, but living longer than he. He was of the royal family, and, though carried captive to Babylon, rose to wisdom and honor. In the book which bears his name, he foretells not only the coming of Messiah, as other prophets, but the very time of his birth. Under the emblem of a great image of four materials, and of four beasts, he predicts the successive rise and fall of the four great monarchies of Babylon, Persia, Greece, and Rome; after which, the kingdom of Christ, like the stone from the mountain, shall fill the earth and continue for ever.

DARI'US, (called in Xenophon *CYAXAR'ES*, and by the LXX, *ARTAXERXES*,) king of the Medes, was brother to the mother of Cyrus. When he conquered Babylon, he constituted a senate to govern it, of which Daniel was one.

DARI'US CODOMANUS was originally poor and obscure; but for his valor was made governor of Armenia by the king of Persia. He contrived the murder of his sovereign, and by the intrigue of Bagoas, the chief eunuch, ascended the throne. He was soon after conquered and de-

prived of his ill-gotten throne, by Alexander the Great.

DARI'US HYSTASPES was, according to Archbishop Usher, *Ahasuerus*, the husband of Esther.

DATES, the fruit of the *Palm-tree*. See **PALM**.

DAVID, the most eminent king of Israel, and one of the most distinguished persons mentioned in the Old Testament, both for his piety, talents, dignity, and success. He wrote nearly all the Psalms. Christ, being a lineal descendant, is called "the Son of David." When it is said of him, while yet a youth among the folds, that he was a man "after God's own heart," it means that God chose him to be king over Israel, and would qualify him for that purpose.

DAY, a division of time, which signifies, (1.) That space which intervenes between the rising and setting of the sun. (2.) The period of a revolution of the earth on its axis, comprising 24 hours. The commencement of this period has been different among different nations. The Hebrews began in the evening. Lev. xxiii. 32. The Persians and Greeks begin at sunrise; the Arabians at noon; and ourselves and most modern nations at midnight. (3.) A period in which any particular event is to occur. John viii. 56. 1 Thess. v. 2. (4.) A season of merciful oppor-

tunity. Luke xix. 47. (5.) The time of a man's life. Job iii. 8. Ps. xxxvii. 13. (6.) A prophetic year. Ezek. iv. 5, 6. Dan. ix. 24. Rev. xi. 3. (7.) Moral light, the knowledge and practice of religion. 1 Thess. v. 5. (8.) Heaven. Rom. xiii. 12.

DEACON is a word derived from the Greek, and signifying *servant*. The cause and manner of the appointment of deacons are clearly recorded, Acts vi. 1—6. Paul specifies their duty as consisting in "*serving tables*," Phil. i. 1. The qualifications required for this office are laid down, 1 Tim. iii. 8—12. If married, they were to have but one wife; in opposition to the polygamy then common; and the wife must be "grave, not slanderous, sober, faithful in all things." It is thought that there were in the primitive churches females chosen to be *deaconesses*; who, as Calmet says, "assisted females to dress and undress at baptism, visited those of their own sex in sickness, and when imprisoned for their faith, &c. They were always persons of advanced age, and were appointed to the office by the imposition of hands." It is thought such sisters are alluded to, 1 Tim. v. 9—18; and that Phœbe was such an one. Rom. xvi. 1.

DEAD SEA, the same with the *Lake Asphaltites*, in the south-east part of Canaan.

The valley of Siddim, which was near Sodom, makes part of this sea. Gen. xiv. 3. Its waters are clear when taken up in a glass, but very bitter, much more salt than common sea water, and of greater specific gravity, so that a man may swim in it with great ease. The air round the lake seems loaded with sulphureous and bituminous vapors, which prevent vegetation, and give that *deadly* aspect, which all travellers remark. The mountains on each side are about 8 miles apart, but the expanse of water in that part does not exceed 6 in breadth. Its extreme length is about 75 miles, and its greatest breadth nearly sixteen. This lake receives the river Jordan, the river Arnon, and the brook Kidron, besides other rivulets, and has no visible communication with the sea.

DEATH. (1.) The extinction of life, or separation of the soul from the body. (2.) A separation of soul and body from God's favor in this life, which is the state of all the unregenerate, and is called *spiritual* death. (3.) Perpetual exclusion from God's heavenly presence and glory, which is called "the *second* death."

DEBTOR, one that owes any thing to another. As the creditor has a right to exact payment from the debtor, so God hath a right to inflict punishment on the guilty. Thus men are debtors to God.

by trespassing against him; and to their neighbors whom they injure, wrong, or offend. "Debtor to the whole law," Gal. v. 3, means obliged to keep the whole law of Moses, as the condition of eternal life, and so virtually disclaiming all pardon by Christ. The apostle Paul says he was a debtor "both to the Greeks and to the Barbarians;" that is, bound by his office to preach the gospel to all nations.

DECAP'OLIS, a country on the Sea of Tiberias. Matt. iv. 25. Mark v. 20. Its name is Greek, and means "*the ten cities*." Some eminent authors consider it to be a part of *Perea*. Concerning its limits, and the names of its 10 cities, geographers are by no means agreed.

DEDICATION, the solemn act of setting apart any person or thing to a religious use. The Feast of Dedication, observed by the Jews for eight days, was to commemorate the restoration of the temple at Jerusalem, under Judas Maccabeus, after it had been destroyed by Antiochus Epiphanes.

DEEP signifies, (1.) Hell. Luke viii. 31. (2.) The grave or place of the dead, called depths of the earth. Rom. x. 7. (3.) The deep parts of the sea. Ps. cvii. 26. (4.) The original chaos. Gen. i. 2.

DEGREES, a title prefixed to 15 Psalms, (from 120 to 134,) and is not certainly un-

derstood. Perhaps the word rendered *degrees* means some thing else.

DELUGE. See FLOOD.

DESERT. Some deserts were entirely barren, Isa. xiii. 21; others had fine pastures. Ex. iii. 1. Almost every town had a desert belonging to it, similar to our commons. See WILDERNESS.

DEUTERONOMY, the fifth book of Moses—so called from its Greek name, which signifies *repetition of the law*. That part of this book which mentions the death of Moses was added by inspired penmen afterward. The period of time comprised in this book is less than two months. It not only recapitulates, but explains the law, and forcibly urges the people to obedience.

DEVIL, literally a *slanderer*, a fallen angel, or infernal spirit. Satan is, by way of eminence, called *the devil*, and the *god of this world*, from his power and influence. John xii. 31. 2 Cor. iv. 4. He has various titles given him in Scripture, expressive of his character: Satan, Job ii. 6; Beelzebub, Matt. xii. 24; Belial, 2 Cor. vi. 15; Lucifer, Isa. xiv. 12; Dragon, Rev. xii. 7; Adversary, 1 Pet. v. 8; Prince of darkness, Eph. vi. 12; Apollyon, or destroyer, Rev. ix. 11; Angel of the bottomless pit. He is represented as a sinner from the beginning, 1 John iii. 8; a liar, John viii. 44; a deceiver, Rev. xx. 10;

an accuser, Rev. xii. 10; and a murderer, John viii. 44.

DEVILISH, infernally wicked. This strong epithet occurs only in Jam. iii. 15, where it forms a grand and awful climax. Envy and strife are there said to be "earthly, sensual, devilish," and to produce "confusion, and every evil work." How little do the promoters of contention consider this!

DEW. The dew in Palestine, and some other Oriental countries, is very heavy, wetting the ground like a smart shower. It sustains vegetation, in some districts, where rain seldom or never falls. Gen. xxvii. 28.

DIAMOND is the hardest substance in nature, and one of its rarest productions. It is generally called in Scripture **ADAMANT**, which see. Diamond is the purest carbon known, and will burn like charcoal if exposed to great heat. The value of this and all other precious stones is estimated by *carats*. A carat is four grains. The larger a diamond is, the greater, in proportion, is its value. One is mentioned belonging to Russia, worth 12 tons of gold! Diamonds of a very small size, not exceeding one fifth of a carat, are the most abundant. These are reduced to a powder, which is of the greatest importance to lapidaries, as without it, larger diamonds, and other hard gems, could not be

cut or polished. With this powder, rock crystal is cut into leaves, and cut and polished for spectacles and other optical instruments. In the natural state, diamonds are not brilliant, being covered with an earthy crust. Diamonds were formerly obtained chiefly from India, where the principal mines were in Golconda, Visapoor, and Borneo. They are now principally derived from Brazil.

DIA'NA, a celebrated goddess, supposed to preside over hunting and highways, and represented as a young huntress, with a crescent on her head, the pedestal ornamented with heads of stags, dogs, &c. She was especially renowned and worshipped at Ephesus. Acts xix. 24—35. She was one of the twelve superior deities, and was called by the several names of Hebe, Trivia, Hecate, Diana, and Lucina. In heaven, she was the *moon*, or queen of heaven, and perhaps the same with Meni, the numberer, or goddess of months. Jer. vii. 18, and xlv. 17.

DIONYS'IUS, the Areopagite, or judge in the court of Areopagus. In his youth, it is said, he was bred in all the learning of Athens, and went afterwards to Egypt to perfect himself in astronomy. Being at On when our Saviour died, and observing the miraculous darkness, he cried out, "Either the God of nature suffers himself, or sympathizes

with one that suffers." He was converted at Athens by Paul, and it is said became an evangelist, and was burnt as a martyr in his own city, A. D. 95.

DIP, to immerse. The people of the East eat with their fingers instead of knives and spoons, and therefore dip their hand in the dish. John xii. 26.

DISCIPLE, a learner, or follower of another. John ix. 28. It signifies, in the New Testament, a follower of Christ, &c. or a convert to his gospel. John xx. 18. Acts vi. 1.

DIVINATION, an art much practised among heathen. So sinful is it in the sight of God to resort to witches, magicians, or diviners; that the offence was made punishable with death. Deut. xviii. The means by which diviners pretended to discover hidden things, and foretell destiny, were various; such as observing the flight of birds, examining the entrails of beasts, casting lots, &c. These signs were called *omens*. The word "divine," in Gen. xlv. 5, 15, seems to mean a natural sagacity in searching out and bringing to light hidden transactions.

DOCTRINE, knowledge or learning; the leading matter in a discourse; the truths of the gospel in general. Tit. ii. 10. It signifies a tenet or opinion, Matt. xvi. 12; di-

vine institutions, Matt. xv. 9; instruction, information, and confirmation in the truths of the gospel, 2 Tim. iii. 16. It is distressing that Christians take so little pains to acquire doctrinal knowledge, without which much of their practice is vain, and the teachings of the divine word useless.

DOG, a well-known animal, which, when properly domesticated and trained, is highly useful and intelligent. Under the law, the dog was not to be eaten, and the Jews held him in great contempt. Hence, when David and Mephibosheth would use the most humbling terms, they compared themselves to "a dead dog." 1 Sam. xxiv. 14. 2 Sam. ix. 8. Isaiah compares the false teachers of his day to dogs. Isa. lvi. 10, 11. It must have been a hard saying, to the faith of the poor woman, who applied to Christ for help, that it was not proper to "give children's bread to dogs." Matt. xv. 26. To call a person a *dog*, is still, in the East, expressive of the highest contempt.

DOVES' DUNG. It is doubtful whether this article, mentioned 2 Kings vi. 25, was really pigeons' dung used for manure, as Josephus and Theodoret think, or what the Arabians call *chick-peas*, a kind of tare or *cicer*, resembling doves' dung when parched. Some of the rabbins

affirm that it was the grain taken from the crops of pigeons which, during the siege, filled themselves in the neighboring fields.

DRAGON signifies either a large fish, as the whale, or a crocodile, or great serpent. In some places, it evidently means the deadly poisonous lizard called *Gecko* by the East Indians.

DREAM. Dreams proceed from business, constitution, habit, outward sensations of the body, &c. By supernatural dreams, God of old informed men of his mind. These were not the same as *visions*. The former happened during sleep, Gen. xx. 3, and xxxi. 11; the latter when the person was wide awake. Ezek. i. 1. Acts ii. 17.

DRINK, to swallow liquids. As the allotments of God's providence were often represented among the Jews by a *cup*, so to receive good or evil at the hand of God, is represented by *drinking* its contents. John xviii. 11. To *eat the flesh* and *drink the blood* of Christ, is to imbibe, that is, cordially to receive and obey his precepts, John vi. 53; to become one with him, in principle, feeling, and action. John vi. 34. As a cordial desire and love of divine truth, is often represented as *thirsting*, so *drinking* is used to express the actual reception of the gospel and its benefits. John vii. 37.

DRINK-OFFERING, a libation of wine, appointed to accompany certain sacrifices under the ceremonial law, which was poured out upon or around the altar. Numb. xxviii. 7.

DROMEDARY, a fleet animal, so called from the Greek word *dromo*, I run. It is smaller and more slender than a camel, but can carry a man a hundred miles in a day. It is governed by a bridle connected with a ring fixed in its nose, which illustrates the expression in 2 Kings xix. 28, meaning that Sennacherib should go back tamely and swiftly.

DRUSIL'LA, the third daughter of Agrippa, was married to *Axius*, king of the Emessenians, whom she abandoned, that she might marry *Claudius Felix*, by whom she had a son named Agrippa. She was one of the most beautiful women of her age, but exceedingly licentious. Acts xxiv. 24.

DRY-SHOD, without wet feet. Isa. xi. 15.

DUKE, a term signifying, in Scripture, merely a leader or chief, and by no means indicating a rank like that which the term now imports in Europe.

DULCIMER, a musical instrument, used to make up a full chorus. It is thought by some to have resembled the present Scotch bagpipe. Dan. iii. 5.

DUMAH, a country some-

where near or in Arabia Petraea, so called from a son of Ishmael. Isa. xxi. 11.

DURE, to last, continue, endure. Prov. viii. 18.

DUST. To *wipe off the dust from one's feet*, was a sign of renouncing all connection with those towards whom the action was directed, Matt. v. 14; to *throw dust into the air*, was an expression of contempt and malice, Acts xxii. 23; to *throw dust on the head*, of grief and mourning, Rev. xviii. 19.

DWELL, to abide, or live in a place. God is said to dwell in the heavens, and also with him that is of a contrite spirit. Christ dwells in the heart by faith, justifying the believing soul by his merit, renewing it by his grace, purifying it by his Spirit, teaching it by his wisdom, keeping it by his power, and, by his communion and compassion, sharing with it in all its troubles, and supporting it under all its trials. The Holy Ghost dwells in the soul by his gracious operations, working faith, love, and other graces therein.

The word of God may be said to *dwell* in a person, when it is diligently studied, firmly believed, and carefully practised. Col. iii. 16. The pious are said to dwell in God, by having the most intimate union and communion with him in Christ. 1 John ii. 21.

E.

EAGLE, the noblest of the feathered tribe. Its size is about that of a turkey; but it has much longer wings. It has a beak strong and hooked, and is a very courageous and ravenous bird. It sees or smells dead carcasses at a prodigious distance, and is said to break the bones of its prey, to come at the marrow. Every year it moults, and becomes almost naked and bald, and then "renews its youth," by producing a set of new feathers. Ps. ciii. 5. Eagles are extremely tender of their young, and take them on their wings when weak and fearful. Ex. xix. 4. They fly high and quick, Jer. iv. 13, have their nests in rocks, Jer. xlix. 16, and live to a hundred years. Several species of the eagle seem to be mentioned in Scripture; but at this distance of time, they cannot be easily distinguished. The golden and common eagle rarely, if ever, eat carrion, which the vulture prefers. Not only all eagles, but the whole species, comprising the hawk, kite, &c. were unclean to the Jews, and are seldom eaten now.

EAR means sometimes, in Scripture, the same as *to till*, or *plough*, as, "ear the ground." 1 Sam. viii. 12. Isa. xxx. 24. A valley "neither eared nor sown," means one not ploughed or sown. Deut.

xxi. 4. "Earing time and harvest," means the time of planting and reaping. Ex. xxxiv. 21.

EARNEST, a pledge; a small part of the price of a thing, paid in hand, to confirm an agreement. It is applied to signify the assurance which the spirit of adoption gives believers of their inheritance in heaven. "So the earnest of the Spirit," 2 Cor. i. 22, is a proof that the bargain will be made good; and "the first fruits of the Spirit," Rom. viii. 23, or the graces wrought in the soul by the Spirit, are some pledges of that fulness of joy, and perfection of holiness, of which believers shall partake in heaven.

EAST. The Hebrews, in speaking of the different parts of the heavens, always suppose the face looking toward the east. Hence, before means east—behind, west—the right hand, south—and the left hand, north.

EASTER, a word improperly put for *passover*. On this day some Christians commemorate our Saviour's resurrection. Different churches observe different days.

EATING. See **TABLE**.

EBONY, an Indian wood, black, hard, heavy, easily polished, and anciently very valuable. Ez. xxvii. 15.

ECCLESIASTES, literally a *preacher*. It is the name of one of the sacred books written by Solomon, in which

is most forcibly shown the vanity of life, the propriety of enjoying it temperately and in the fear of God, the necessity of patience under unavoidable ills, and that we must do all the good in our power, and seek the heavenly kingdom.

EDAR, tower of, the place to which Jacob removed after the death of Rachel. Gen. xxxv. 21. It is called also the *tower of the flocks*. Micah iv. 8. It was a place of fine pasturage, about a mile from Bethlehem, supposed to be the very spot on which the shepherds received the announcement of the birth of Christ. It is very remarkable, that the Targum of Jonathan calls it "the place where King Messiah shall be revealed in the end of days."

EDEN probably stood on the Euphrates, not far north of the Persian Gulf. Here is still the most fertile and pleasant part of the Turkish empire, though now miserably cultivated.

EDIFICATION, a building up. Saints are edified or built up when they grow in holy knowledge and practice. 1 Cor. viii. 1. To edify *ourselves*, we must read, watch, pray, hear, meditate, and obey positive institutions. To edify *others*, there must be love, good example, faithful exhortation, and benevolent endeavor.

EDOM was called *Esau*,

because he was hairy; and *Edom*, either because his hair and complexion were *red*, or, more probably, because he sold his birthright for a mess of *red* pottage. He was born A. M. 2173.

EDOM, the country of the Edomites. It lay on the south and south-east of the inheritance of Judah, and extended to the Elanitic Gulf of the Red Sea. It was very mountainous, including mounts Seir and Hor. Its principal cities were Selah, Bozrah, Elath, and Ezion-geber.

EDOMITES, descendants of Edom. They possessed themselves of the territory originally occupied by the *Horites*, who are supposed to have finally blended with their conquerors. Inveterate foes to Israel, they were rendered tributary by David, but revolted under Jehoram, and rendered themselves independent. 2 Chron. xxi. 8—10. See **IDUMEA**.

EGYPT is bounded by the Mediterranean Sea on the north; Abyssinia on the south; and on the east and west by mountains, running parallel with the Nile. It was anciently called Chemia, or the land of Ham; and the present Copts call it *Chemi*, perhaps because Ham resided here. The Hebrews call it Mizraim; and the Arabs to this day call it *Mesr*, from Mizraim, the son of Ham, who peopled it. The arts and sciences

were very early cultivated here, and maintained a greater degree of perfection, for some ages, than was found in any other nation. Pythagoras, Plato, &c. travelled here to complete their studies. But the people worshipped beasts, fowls, onions, beans, and monsters of their own imagination. "The world by wisdom knew not God." 1 Cor. i. 21. The name *Egypt* was given it by the Greeks, and signifies either the land of the Copts, a name which the ancient inhabitants gave to themselves; or the *land of blackness*, because the soil and water are of a blackish color. It was divided into two districts—*Upper Egypt*, or Thebais; and *Lower Egypt*, or the Delta. The river Nile runs through it northward, and yearly waters it, so that rain is scarcely requisite; and indeed seldom happens in Upper Egypt. The heat of summer is excessive, but fruits abound. Lower Egypt produces the most excellent dates, almonds, figs, lemons, oranges, olives, &c. Date trees abound; and some villages are surrounded by such numbers, as to seem embosomed in a forest. These form a great source of subsistence. The threat to cut them down, Jer. xvi. 22, 23, was, therefore, exceedingly terrible, and involved utter ruin. The horses are very famous. The river abounds with fish, croco-

diles, and hippopotami. The practice of charming snakes, so as to carry them about safely, still prevails here. Ps. lviii. 4, 5. Jer. viii. 17.

The pyramids of Egypt are 3000 years old, and stand south-west of Grand Cairo. The largest is 500 feet high, and covers a space of more than eleven acres. The object of building them is not known. If, as is probable, they were intended by the monarchs who built them, as eternal monuments of their greatness, it affords us a striking lesson of the vanity of posthumous fame, for the very names of the builders have long been forgotten.

Egypt was anciently extremely fertile; but as the Nile has, by yearly additions, raised the surface of the earth considerably, it now overflows to a less height, and brings worse mud along with it; and as the inhabitants have become, under Turkish oppression, less industrious and thrifty, it is now but moderately fertile, and in time may become barren. Prophecy has been strikingly verified in the history of Egypt. It was foretold that their perfidy to Israel in violating alliances, should be punished by their becoming a mean people, who should no more have a prince of their own to govern them. Ez. xxix. xxx. and xxxi. 13. Soon after the day of that seer, Persia annexed Egypt

to its empire. Afterwards, they were successively tributary to the Greeks, Romans, Saracens, and Mamelukes. The French overran this country in 1798, apparently intending to keep it, and open through it a new channel for the East India trade. They were soon obliged to relinquish it, the Egyptians being aided by the Ottoman Porte and by the British. It is now a province of Turkey, governed by a bashaw or pacha. Considerable light is likely to be cast on the history of this interesting country, by the discovery by M. Champollion, of a mode of deciphering hieroglyphics. The information already obtained strikingly corroborates the Scripture history. The population is about two millions, a considerable portion of whom are Christians and Jews. These Christians are called *Copts*, or *Coptic Christians*. They reside chiefly in Upper Egypt, and speak commonly the Arabic language; have a patriarch who resides at Cairo; use a liturgy, and baptize their children by immersion in lukewarm water. They are *Monophysites*, i. e. believe that Christ had only one nature, viz. the divine, and was human in appearance only.

The RIVER OF EGYPT, Josh. xv. 47, does not mean the Nile, but the *Sihor*, or the brook *Bezor*, which runs into the Mediterranean on the

southern boundary of Palestine, issuing near Gaza.

ELAM is the country called in Greek and Roman classics **ELYMAIS**. Gen. xiv. 1. Dan. viii. 2. See **PERSIA**.

ELDER, a person advanced in age. Elderly men being always chosen in early ages to bear rule, the term at length became a title of office. Our word *senator* has the same origin. The Hebrew elders were the chiefs of the principal families, or persons of allowed wisdom and prudence. There seem to have been generally seventy of them. Ex. xxiv. 1—9. These, with Moses and Aaron, made exactly six from each tribe. After the captivity, there were elders in every city. Ezra x. 14. The term, as used in the New Testament, is the proper title of office, to denote Christian pastors, or presbyters. Acts xx. 17, 28. Tit. i. 5—7. 1 Pet. v. 1, 2.

ELECTION, choice. The word is always used in the New Testament, in relation to that gracious purpose of God, by which a portion of the human family is destined to salvation. Rom. viii. 9. Election is (1.) Sovereign, Rom. ix. 11—16; (2.) Personal, Matt. xx. 23; 2 Tim. ii. 19; (3.) Eternal, Eph. i. 4; 2 Thess. ii. 13; (4.) Irrevocable, Rom. viii. 33; 2 Tim. ii. 19; (5.) It is unto holiness, 1 Thess. v. 9; (6.) Is all of grace. Rom. xi. 5.

That the doctrine is plainly one of divine revelation, is proved by a fair interpretation of the following passages, together with those just quoted terms and phrases. Rom. viii. 28—30. Eph. i. 3—5. 2 Thess. ii. 13. 1 Thess. i. 4. All Christian denominations admit that some of the human family will possess and enjoy the glories of the heavenly world. But this cannot be, except God permit or design it. If this design exist in the divine mind, it always did exist; for he forms no new designs, and is incapable of change. If it always did exist in his mind, it is an eternal purpose. That purpose is election. This doctrine necessarily follows from that of God's infinite knowledge. If he *certainly knew* how things would be from eternity, it was because he had so arranged them. If any thing was left at random, then how that would be he did not know, and so was not *omniscient*. As free moral agents, we are under the law and gospel, and we need not pry into this mystery, but do as we are bid by command, and encouraged by promise. God saves unto the uttermost *all* who come to him through Christ.

ELEMENTS, the constituent parts of compound bodies. Fire, air, earth, and water, used to be called elements; but it is now ascertained that all these are compounds. The earth, in its va-

rious kinds of original matter, shall be melted with fervent heat at Christ's second coming. 2 Pet. iii. 10. Elements also signify the alphabet of letters, and syllables formed of them; and the phrase is thence used to signify the rudiments, or first principles of a science. Col. ii. 8. Heb. v. 12. The "rudiments of this world," which are not to be used in the gospel-church, are ceremonial laws and human customs, which are not proper for such as enjoy the clear instructions of the gospel. Col. ii. 20—22.

ELM is a word which occurs but once in our translation of the Bible, viz. Hos. iv. 13; and the original word *Alah*, there used, is in all other places rendered *oak*.

ELUL. See MONTH.

To EMBALM dead bodies, is to fill them with odoriferous and drying drugs. The embalming of dead bodies appears to have had its origin, as well as to have attained its highest perfection, among the Egyptians; but whether their want of access to the earth to bury their dead, during the overflow of the Nile, or a regard to civil honor, or a fancy that the freshness of the body tended to detain the soul in it, chiefly prompted them thereto, we know not. When a person died, the corpse was carried to the coffin-maker, that he might prepare a fit coffin, with its upper side rep-

resenting the body enclosed and great men had their coffins painted or embellished according to their quality. The corpse was next carried to the embalmer, and the price of embalming settled with him. The highest was about 1300 dollars; the second about 440, and the lowest but a mere trifle. The corpse being extended on a table, the inwards and brains were all drawn out, and the parts filled with myrrh, cassia and other spices, frankincense excepted. The whole body was then anointed with oil of cedar, myrrh, cinnamon, &c. for thirty days. It was next put into salt about forty days. Gen. i. 3. Afterwards it was wrapped in linen, sometimes, it is said, to the extent of above one thousand yards, dipped in the oil of myrrh, and rubbed with a certain gum. It was then delivered to the relations, who put it into the coffin, and either kept it in their own house or in a tomb. Great quantities of these bodies remain, some of which are several thousand years old. They are called *mummies*. Several have been exhibited in this country.

The poor had oil of cedar infused to destroy the intestines, and the body wrapped in nitre. Some of the poorest did but cleanse the inside, by injecting a certain liquor, and then laid the body seventy days in nitre, to dry it. Jacob

and Joseph were no doubt embalmed in the manner of the Egyptians, as they died in that country. Gen. i. 2, 3, 26. The Jews embalmed dead bodies; but probably in a very different and less effectual mode than that of the Egyptians. When our Saviour was crucified, the necessity of his hasty burial obliged them only to wrap his body in linen, with a hundred pounds of myrrh, aloes, and like spices, bestowed by Nicodemus; but Mary and other holy women, had prepared ointment and spices, for further embalming it. Matt. xxvii. 59. Luke xxiii. 56. John xix. 39, 40. The use of a large quantity of spices, on such occasions, was thought to do an honor to the deceased.

EMERALD, one of the most beautiful and valuable of gems, of a green color, seldom exceeding the size of a pea. It is derived from India and South America.

EMERODS, a disease, the character of which is not exactly known. Most commentators consider it to be what is now called *piles*. Deut. xxviii. 27. 1 Sam. v. 12.

EMMANUEL, or **IMMANUEL**, a Hebrew word, which signifies "*God with us*." Matt. i. 23. It is applied to the Messiah, in whom the two natures, divine and human, were united. Isa. vii. 14, and viii. 8.

EM'MAUS probably stood seven miles N. of Jerusalem.

ENCHANTER. See **IN-CHANTER** and **SERPENT**.

ENON, literally *the place of waters*, was the place where John baptized. Its situation is not accurately known, but probably was in Galilee.

ENVY, a painful vexation of mind at another's enjoyment. It produces malice and persecution. Acts xiii. 45. It is hateful to God, and always destroys the peace of such as indulge it. Phil. i. 15. Prov. xiv. 30. It is one of the most diabolical feelings which can be cherished; and yet is one of the most common sins of men. Those who trust their outward morality, little consider this and other vices, which render them odious in the sight of God.

EP'APHRAS, the same as Epaphroditus, a friend of Paul. Col. i. 7.

EP'HA, a Hebrew measure, containing somewhat more than half a bushel.

EPHESIANS, an epistle of Paul, addressed to the Christians of Ephesus. It is eminently valuable for its minute instructions and solemn admonitions. It was written from Rome about A. D. 61.

EPHESUS, one of the most famous cities of Asia, said to have been built by Ephesus, an Amazon lady, as early as the days of David. It was situated on the river Cayster, about forty miles south of Smyrna, and was

chiefly famed for a magnificent temple of Diana. This is said to have been 425 feet long, and 220 broad. Its roof was supported by 127 pillars, 70 feet high, 27 of which were curiously carved, and the rest polished. It was burnt by the infamous *Erostratus*, on the very day Socrates was poisoned, viz. 400 years before Christ. Afterward, it was rebuilt with increased splendor, at the common expense of all the Grecian states. Before the time of Alexander, Ephesus had kings of its own. After it fell into the hands of the Romans, the inhabitants revolted to Mithridates, king of Pontus, and on that account were cruelly pillaged by Sylla, the Roman general. It was destroyed by an earthquake, A.D. 19, but soon rebuilt. Christianity was planted here by Paul, about A.D. 54, when he reasoned with the Jews in their synagogues for three months, Acts xviii. xix.—xxi. He returned next year, and preached to the Gentiles with wonderful success, Acts xix., staying three years, Acts xx. 31. It suffered exceedingly in its various sieges and captures, by the Saracens, Tartars, and Turks, and has gradually sunk to nothing. *Tournefort* found at Ephesus but thirty or forty houses. *Chandler* found not so many individuals. Now, no human being lives at Ephe-

sus! *Hy-saluck*, which may be considered another name for Ephesus, does not stand on the same place, and contains only a few wretched Turkish huts. The candlestick has been removed out of its place! "How doth the city sit solitary that was full of people!" The apostle John spent most of his life, and closed it here.

EPHOD, an ornamental upper garment, which made a part of the official dress of the Hebrew priest. That of the common priest was made of linen, and that of the high priest was richly embroidered, and contained the sacred *breastplate*. It was without sleeves, and consisted of two parts, one hanging before, the other behind. See BREAST-PLATE.

EPHRAIM. (1.) The younger son of Joseph, born 2293, and head of a tribe in Israel, which, at the time of their deliverance out of Egypt, amounted to 40,500 persons. (2.) The *lot of Ephraim*, lying in the heart of the Holy Land. (3.) The *mountains of Ephraim*, highly fertile, except where they approach the Jordan in rocky precipices. A spur of this range approaches Jericho, the passes of which have ever been infested by robbers. (4.) There was a *forest of Ephraim*, where Absalom's army was routed. 2 Sam. xviii. 6—17. (5.) From the days of Jero-

boam till the ten tribes were carried away captive by Salmanser, the whole land, not included under Judah, was often called Ephraim. Jer. xxxi. 6. (6.) The city of Ephraim, where Christ retired with his disciples not long before he suffered. John xi. 54.

EPICUREANS, philosophers who adopted the doctrine of *Epicurus*, who flourished at Athens, about A. M. 3700. They denied that God governs the world, or in the least condescends to interfere with creatures below. They denied also the immortality of the soul, and the existence of angels. They maintained that the world was not formed by God, nor with any design, but by the fortuitous concurrence of atoms. They maintained that happiness consisted in pleasure; but some of them placed this pleasure in the tranquillity and joy of the mind, arising from the practice of moral virtue, which is thought, by some, to have been the true principle of Epicurus; others understood him in a grosser sense, and placed all their happiness in sensual pleasure.

EPISTLE, or **LETTER**. Twenty-one of the books of the New Testament are called *epistles*. The first fourteen were written by Paul; the other seven were written, one by James, two by Peter, three by John, and one by Jude. The messages to the seven

churches of Asia recorded in the book of Revelation, are called epistles. Rev. ii. and iii. To understand the epistles, we must consider the *time, occasion, design, and parties* addressed.

ERASTUS, a disciple of Paul, and chamberlain, that is, *treasurer*, of the city of Corinth. He resigned his office, and became an assistant to Timothy. Rom. xvi. 23.

ESA'IAS, the same as **ISAIAH**, which see.

ESAR/HADDON, the third son of Sennacherib, who succeeded his father about the 22d year of the reign of Hezekiah. In him the kingdoms of Assyria and Babylon became united; after which he invaded Judah, and carried Manasseh away in chains; which was the occasion of the repentance and reformation of that wicked prince. 2 Kings xxi. He reigned over Assyria 39 years, and over Babylon 13, and died 668 years before the birth of Christ.

ESAU. See **EDOM**.

ESDRAE/LON, a noble plain, about 15 miles square; near Mount Carmel, famous in all ages for the great battle fought upon it. It was once exceedingly populous, but is now almost a desert.

ESPOUSALS, the act or ceremony of marriage. Jer. li. 2. Espousing sometimes means in Scripture only *betrotting*, or making a matrimonial engagement. See **BETROTH**.

ESTHER, the name of a queen of Persia, and also of one of the historical books of the Old Testament. Her history is recorded in that inspired narrative, written, probably, by Mordecai. The king, her husband, was, as some think, *Artaxerxes Longimanus*; but was more probably *Darius Hystaspes*.

ETERNITY, strictly speaking, is duration without beginning or end. God alone is therefore truly eternal. See **EVERLASTING**.

ETHIOPIA is sometimes called, in the Old Testament, *Cush*, from the oldest son of Ham, whose posterity settled the country on the south-west of the Red Sea. Acts viii. 27. It bordered on Egypt, and was once a most powerful kingdom, with many noted cities. It is now called *Abysinia*.

EUNUCH, the name given to certain officers who served in the inner courts and chambers of kings.

EUPHRATES, the most famous river in Western Asia. From its source in the mountains of Armenia, its course is westward; after which, at the foot of Mount Taurus, it bends southward, receives the Melas, runs along the east side of Syria, and, after having watered Chaldea, proceeds south, and joins the Tigris, just above where the ancient *Paradise* is supposed to have stood. About 60 miles farther south,

the united rivers discharge themselves into the Persian Gulf. Like the Nile, it is subject to an annual overflow, by which it imparts great fertility to its valley. On its banks stood Babylon. Now called *Ephrat* or *Phrat*. *Bussorah*, about fifty miles from its mouth, is now a place of some importance.

EUROC'LYDON, a violent and dangerous north-east wind, common in the Mediterranean about the beginning of winter. Acts xxvii. 14. It is called by sailors a *Levanter*.

EVANGELIST, a bringer of good news. It was applied first to the inspired historians of the gospel of Jesus Christ, and, also, in the primitive church, to those who went from place to place, to preach the glad tidings of the ever blessed gospel. The term is now used to signify a minister who travels, and is not settled with any particular people.

EVEN, EVENING. The Jews had two evenings. The first was the after part of the day; the second was the hour or two immediately after dark. Where the word occurs in Ex. xii. 6, Numb. ix. 3, and xxviii. 4, &c. it reads in the original "between the evenings," and means the *twilight*. This was the time the passover was to be sacrificed. Deut. xvi. 6.

EVERLASTING, enduring forever; eternal. God is

everlasting, Exod. xv. 18; and the covenant of grace, Heb. xiii. 20; and the future blessedness of the righteous, Luke xvi. 9; 2 Cor. iv. 17; and the punishment of the wicked, Matt. xxv. 46.

Our finite minds cannot embrace the thought of everlasting duration. Millions of millions of years, multiplied to the furthest powers of computation, are as nothing to eternity. Any period we can compute will as certainly come to an end as a single day, and then the space beyond is not diminished! O "who can dwell in everlasting burnings?"

EVIL, an action contrary to the law of God; any wrong done by one man to another. Matt. v. 39. It is put for the afflictions or punishments which God sends, Job ii. 10; for sin and its sufferings, Matt. vi. 13. To have an *evil eye*, Prov. xxiii. 6, is to be covetous, and grudge the grace that is dispensed to others. *Evil days*, Eccl. xii. 1, signify the time of old age, which is calamitous in itself, and often saddened with the remembrance of youthful follies. To "put far away the *evil day*," Amos vi. 3, means to drive away the thoughts of approaching judgment and death. Satan is called *the evil one*, or *evil spirit*; he is the author of sin; he perpetually works wickedness, and causes trouble. John xvii. 15.

Acts xix. 12. An *evil time* is a season of much sinning, danger, and trouble. Amos v. 13.

EVIL SPEAKING, affirming defamatory falsehoods, or reproachfully and unnecessarily speaking of real faults. It is a deplorably prevalent vice, even among those who pride themselves on their morality. It is scarcely, if at all, less sinful to listen with pleasure to such conversation. 1 Cor. v. 11, and vi. 10.

EXACTER. An officer whose business it was to collect fines levied by the courts, and sometimes also to gather taxes.

EXAMINE. See **SELF-EXAMINATION**.

EXCLUDE, to shut out. The word *excommunicate*, which is now common, is not found in our translation, though the expression "*cast out*," in John ix. 34, might be so rendered. Exclusion from a church is an awful censure which Christ empowers his visible people to inflict on members who are incorrigible, or who have committed scandalous offences. Excluded persons forfeit, (1.) The fellowship of the church, Matt. xviii. 17; (2.) The common society of the members, except so far as civil relations require it, 2 Thess. iii. 6, 14; Rom. xvi. 17; (3.) The inward privileges of the professed people of God. The design of exclusion is, (1.) To purge the

church ; (2.) To warn other members ; (3.) To reclaim the offender.

EXHORT, to urge others to the performance of known duty. It is a Christian requirement, Heb. iii. 13, and was the constant practice of Christ and the apostles. Luke iii. 18. Acts xi. 23. Some may be useful in this way who are not called to the ministry. Rom. xii. 8.

EXODUS, the second book of Moses, so called from its name in the Greek version, which signifies *departure* ; because it relates to the history of the departure of the Israelites from Egypt. It is a narrative of the transactions of about 145 years, from the death of Joseph, A. M. 2369, to the erection of the tabernacle, in 2514. It describes the history of Moses, the plagues of Egypt, the journey of Israel, the dispensation of the law, the construction of the tabernacle, and the entrance into Canaan.

EX'ORCIST, one who drives away evil spirits, or casts out devils. Our Saviour, when he sent out his disciples to preach the gospel, gave them power over unclean spirits, to cast them out, Matt. x. 1 ; by which gift they gained repute among the people, and gave proof that they were sent of God. But those Jewish exorcists, mentioned Acts xix. 13, were impostors, deluding the people

by imposture, witchcraft or diabolical agency.

EXPIATION, atonement. The "great day" of expiation was the 10th of the month Tizri. The ceremony is described Lev. xvi. When expiation is made, the guilt is removed, and the obligation to punishment is cancelled. See **PROPIITIATION**.

EYELIDS were painted by ancient Jewish females, and still are in Arabia, &c. This is what Jezebel did, 2 Kings ix. 30. The edge of the lids, between the hair and the eye-ball, is made black, to increase the size and vivacity of the eye. Jer. iv. 30, may refer to this custom or to the streaking of the face by pricking a dark powder through the skin, as sailors now do on their arms. This practice remains in Arabia, and various other countries.

EZEKIEL, one of the greater prophets ; he was the son of Buzi, a descendant of Aaron, and of course belonging to the priesthood. Being carried away by Nebuchadnezzar among the captives, he settled on the banks of the Chebar, in Mesopotamia, and was there favored with his extraordinary revelations. He seems to have exercised his prophetic office about twenty years.

The Book of Ezekiel is similar to that of Jeremiah in its scope, but very different in style, being more pointed and

severe. It predicts the dreadful calamities to be inflicted on Judea and Jerusalem, for idolatry and wickedness; the judgments that would be sent upon the false prophets, who deluded the people with vain hopes, and winked at their sins; the punishments which should befall Ammon, Edom, Philistia, Tyre and Egypt; the restoration of Israel and Judah; and the blessedness of the gospel church under the Messiah.

EZRA, a captive Jew, of the sacerdotal family, who, by wisdom and integrity, rose to eminence in the Persian court. By authority of his sovereign, he assembled a large colony of his countrymen, and went to repair Jerusalem, and rebuild the temple. To Ezra is ascribed the important work of collecting the different inspired books, arranging, combining, and correcting them, and so forming the complete canon of the Old Testament.

The Book of Ezra was doubtless written by him. It consists of two principal divisions: the first gives the narrative of the return of the Jews from Babylonia; and the second describes the great reformation of religion which took place among the people. It materially elucidates the prophecies of Haggai and Zechariah. Compare Ezra v. with Hag. i. 12, and Zech. iii. 14.

F.

FAITH, a dependence on the truth of an assertion. Divine faith is a firm belief upon the authority of divine revelation. It is thus we are persuaded to believe all truths relating to God, revealed to us in the Scriptures. Justifying, or saving faith, is a grace wrought in the soul by the Spirit of God, whereby we receive Christ, as he is revealed in the gospel, to be our Prophet, Priest and King; trust in him; and rely upon his righteousness alone for salvation. This faith begets a sincere obedience in life and conversation. "Faith which worketh by love," Gal. v. 6, is faith which shows itself by producing in us love to God and to our neighbor. Faith is put for a belief and profession of the gospel, Rom. i. 8.

FALL, to drop down, to be ruined, to apostatize. By way of eminence, man's first disobedience, and consequent degradation, is called *the Fall*. By it our whole race has lost the image of God, and, being totally destitute of any natural tendencies to holiness, we "are estranged from the womb." Ps. li. 5, and lviii. 3. Isa. lviii. 3. From this awful condition, and its consequences, we are delivered by "the second Adam."

FAN, an instrument for

separating chaff from grain, formerly made in the shape of a wooden shovel, with a long handle. The shape and manner of using it are shown in the picture of a threshing floor. With this the grain was tossed in the air when the wind blew, so that the chaff was driven away. As it fell round the place, it was customary to sweep it together and burn it. See Matt. iii. 12.

FARTHING, a coin used by the Romans. Our translators give this English to both *Assarion* (*assarion*) and *Kodrantis*, (*quadrantes*), but these were different. The first was a tenth part of a Roman penny, or about two cents. Matt. x. 29. The latter was equal to two mites, and is about a fourth part of our cent. Mark xii. 42.

FAST, a solemn forbearance from food, accompanied by humiliation before God, prayer, and the reformation of life. Our Saviour did not appoint any fast days, but gave reasons why, after his death, his disciples should fast. Afflictions and perplexities soon became common to Christians, and then they fasted. 2 Cor. vi. 5.

FASTING, though much neglected by modern Christians, is a duty of great importance, and should not be overlooked among our means of growth in grace. It should consist, (1.) In total or partial abstinence from food and all

other animal indulgences, as far as bodily health and vigor of mind will permit; (2.) In humiliation and confession of sin; (3.) In prayer; (4.) In liberality to good objects. Matt. ix. 15. 1 Cor. vii. 5.

FATHER, he that has a child. It is a title given to the first ancestor, as Rom. iv. 16; to the inventor and master of any art or science; or the founder of a particular profession, Gen. iv. 20, 22; to him who is affected with the miseries of the poor, and endeavors to provide for their wants. Job xxix. 16. God declares himself to be "*the Father of the fatherless*." Ps. lxviii. 5. God is eminently the Father, Creator, Preserver and Protector of all his creatures, but principally of those who know and serve him. Deut. xxxii. 6. Rom. viii. 15, 16. The devil is called the father of the wicked. John viii. 44. In church history, the term is applied to the Christian writers of the first centuries. It is customary to give this epithet to aged and eminent saints, 2 Kings ii. 12, and to the minister under whom we are converted, 1 Cor. iv. 15; 1 Tim. i. 13.

FATLING, a young animal fed for slaughter. Isa. xi. 6. Matt. xxii. 4.

FEAR, apprehension of danger. Guilt produces that solicitude and dread which is called *slavish fear*. Acts xxiv. 25. That holy feeling of the

renewed heart toward God, which produces a reverent submission to his providence, and ready obedience to all his commands, is *filial fear*. Heb. v. 7.

FEAST, a season of joy and thanksgiving appointed of God to commemorate great events, to give rest and confirmation to the pious, to promote and sanctify social affections, and to prefigure the blessings of the gospel.

The following enumeration is prepared with great care, and should be familiar to every reader of Scripture.

THE FEAST OF THE PASS-OVER lasted eight days, beginning on the 15th of the month Nisan. Ex. xii. 14. See **PASSOVER**.

THE FEAST OF PENTECOST came fifty days after the Passover. See **PENTECOST**.

THE FEAST OF TABERNACLES continued for a week, and was to commemorate the dwelling of the Israelites in tents. It is sometimes called the *feast of ingatherings*. Ex. xxiii. 16, and xxiv. 22. The following are the principal ceremonies. (1.) During the entire week of its continuance, the people dwelt in booths or tents, erected in the fields or streets, or on the flat, terrace-like roofs of their houses. (2.) Extraordinary offerings were made. See Numb. xix. (3.) During the feast, branches of palm, olive, citron, myrtle, and willow, were carried in the hands, singing

"*Hosanna*," i. e. *Save now*; or, *Save, I beseech thee*. Ps. cxviii. 25. It was meant as a prayer for the coming of the Messiah. Thus was Jesus conducted into Jerusalem, by the multitude, who believed him to be the promised Saviour. (4.) The libation of water upon and around the altar, which was an emblem of the effusion of the Holy Spirit. To this Christ alluded, when, in the last day of the feast, he cried, "If any man thirst, let him come unto me and drink." During the whole festival, music, feasting, rejoicings, and illuminations, gladdened the city.

THE DAY OF ATONEMENT was kept on the 10th day of Tizri, or September. On this day only, in the whole year, was the high priest permitted to enter the most holy place, and then not without due preparation, on the pain of death. Lev. xvi. 2—17.

THE FEAST OF WEEKS, Ex. xxxiv. 22, occurred seven weeks after the second day of the Passover. It is the same as the feast of Pentecost.

THE FEAST OF TRUMPETS was held on the first and second days of the month Tizri, which was the commencement of the civil year. The name is derived from the blowing of trumpets in the temple with more than usual solemnity.

THE FEAST OF LOTS, or **PURIM**, was introduced in

after times, and was celebrated in February. On this occasion the entire book of Esther is always read in the synagogues.

THE FEAST OF THE DEDICATION of the second temple (mentioned in John x. 22) was instituted after the days of Malachi, in commemoration of the cleansing of the temple and altar, after their profanation by Antiochus. 1 Maccab. iv. 52—59. It commenced on the 25th of Cisleu, or December.

The preceding are the chief *annual* festivals of Old Testament times. Modern Jews have added various others, which this work need not notice. The following were the *extraordinary* festivals of divine appointment.

THE SABBATICAL YEAR. Every seventh year, the land was to lie fallow, while its spontaneous produce was shared in common by the servants of the family, the poor, the stranger, and the cattle. It was the year of release from personal slavery, Ex. xxi. 2, and from pecuniary debts, Deut. xv. 1, 2. In order to guard against famine on this and the ensuing year, (which would also be partially deficient, in consequence of the entire rest of the seventh year,) God promised a *triple* produce for the sixth year. Lev. xxv. 21, 22. The breach of this command was among the chief national sins which

caused the captivity. Lev. xxvi. 33, 34. Jer. xxv. 9. 2 Chron. xxxvi. 21.

THE JUBILEE was a more solemn feast, held every seventh sabbatical year, that is, once in fifty years. See **JUBILEE**.

FEASTS OF CHARITY, or LOVE FEASTS, were entertainments of the Christian church in the first ages, which tended to relieve the poor and promote union. The Lord's supper was generally administered at the close. They, however, became occasions of evil, and were discontinued.

FELIX was deputy-governor of Judea. He enticed Drusilla to divorce Azizus, king of Emesa, and then took her as his own wife. He defeated about 4000 outlaws, headed by an Egyptian impostor, who had posted themselves in the mount of Olives. Acts xxi. 38. During the administration of Felix, Judea was in a constant turmoil, being infested with robbers and assassins, and overrun with impostors, pretending to be the Messiah. It was this prince that trembled at the words of Paul, Acts xxiv. 25. He was a bad man, and governed with great injustice and cruelty. In A. D. 60, he was recalled to Rome, and Festus was sent in his room. The Jews followed him, and complained to the government of his extortion and violence. He would have been punished

with death, had not his brother Pallas, by his credit at court, preserved his life. Acts xxiii. and xxiv.

FELLOWSHIP, or **COMMUNION**, is a term of great importance in the Scriptures. There is a fellowship to which the people of Christ are admitted with God the Father, and with his Son Jesus Christ, the blood of Jesus cleansing them from all sin. 1 John i. 3, 5, &c. There is also a fellowship which they have with one another, in the spiritual blessings which the gospel brings to the guilty; and in temporal things, which takes place when the disciples of Christ communicate jointly of their worldly substance to the support of the poor. Acts ii. 42. The church connection is called a fellowship, and is opposed to having connection with the unfruitful works of darkness. Eph. v. 11.

FERRET, a species of weasel. The word so rendered, Lev. xi. 30, means "*the crier*," on which account some take it for the frog. It seems on the whole to be the *gecko*, or noisy lizard.

FESTUS succeeded Felix in the government of Judea. He sent Paul, whom Felix had left bound at Cæsarea, to Rome, to be tried by Cæsar, to whom he appealed. Acts xxv. Festus was very diligent in his efforts to put an end to the disturbances and robberies which had become so frequent

in Judea, in the reign of Felix, but took no trouble to investigate the claims of Christianity; and when Paul spoke of its mysteries, he thought that much learning had made him mad. Acts xxvi. He died about A. D. 62.

FIG-TREE, a well-known tree, which flourishes in warm countries. It attains a good degree of perfection in the most southern of the United States. The fruit, which grows from the trunk and large branches, and not from the exterior twigs, as in most trees, is nutritious and medicinal. It was very common in Palestine, and is so now in every part of the Levant, whence it is exported, in a dried state, to every part of the world. The leaves of the tree are very large, on which account Adam and Eve made aprons of them. The tree itself is large, and some have been mentioned which would shelter three hundred men. 1 Kings iv. 25. John i. 49. Christ blasted a fig-tree on which he found no fruit, "though the time of figs was not yet,"—that is, the time of gathering figs had not quite arrived. The tree was, therefore, evidently barren, and had not already been stripped. Matt. xxi. 19. It is remarkable that his curse was only the establishment of its previous sterility. Its leaves withered, so that no future traveller should meet a like

disappointment. Being on the public road, no man's property was injured. It was an awful lesson to that degenerate nation, of whose hypocritical exterior and worthless pretensions it was a striking emblem, and to fruitless professors in all ages. The goodness of God is remarkably apparent in this tree. It flourishes in rocky, barren places, where scarcely any thing else will grow; and a single tree will sometimes produce 280 pounds of figs. So valuable was this tree in the land of Canaan, that to have it killed, or even to have it fail of its annual fruit, was reckoned a dreadful calamity. Joel i. 6, 7. Hab. iii. 17.

FIGURE, shape, resemblance. Idols are called figures, because they are made after the likeness of some original form. Acts vii. 43. Adam, Isaac, &c., and some ancient ceremonies, were figures or types, as they shadowed forth Jesus Christ. Rom. v. 14. Heb. xi. 19, and ix. 9. Baptism is called a figure; its washing in water shadows forth the washing of our souls in the blood of Christ.

FILLET. (1.) A band for the hair. (2.) An astragal, or architectural ornament. Ex. xxxvi. 38, and xxxviii. 28.

FIR, a very tall, straight, evergreen tree, of dense foliage, and abounding with a gum called *rosin*. Its fruit somewhat resembles burrs of

the pine-tree. The wood was anciently used for spears, musical instruments, building, and furniture of houses and ships. It was the chosen abode of the stork. Ps. civ. 17. Jesus Christ is compared to a green fir-tree. Hos. xiv. 8. His people are likened to fir-trees. Isaiah xli. 19, and lv. 13, and lx. 13.

FIRE, the state of combustion: flame, 2 Pet. iii. 7; Rev. ix. 17: suffering of the utmost severity, Jude 7. The word is often used to denote the dreadful torment of hell. To "*salt with fire*" means to prove or purify by suffering, as metals are purified in the furnace. Mark ix. 49.

FIRKIN, a Greek measure, equal, it is thought, to four gallons and a half; that is, about a fourth part of a *bath*. There is no certainty as to its size. John ii. 6.

FIRMAMENT, the expanse of heaven, the sky. The lower region of the firmament separates, as is said, Gen. i. 6; 7, the waters of the clouds above from the waters of the earth beneath. Job xxxvii 18.

FIRST-FRUITS, offerings of the earliest ripe grain, fruit, &c., which were made before the harvest was fully gathered. Neither the time nor quantity is prescribed. Every person was to offer for himself.

FISH, a general name, in Scripture, for aquatic animals. Fishes were created on the

fish day, by the word of God's power. Some are of monstrous size, and some are too small to be seen without powerful glasses. Their element has ever prevented an accurate knowledge of their number, structure or manners. Linnaeus reckons several hundred different species; and doubtless many exist in the vast extent and profundity of the ocean, which have never come under human observation. Even when drawn from their watery abode, and the form examined and described, their migrations, pursuits, and pleasures, remain concealed in most cases. The sea not affording vegetable food in the profusion that is seen on land, the natives of the deep subsist by preying on each other. Were it not for this arrangement, the vast regions of water would have been a dreary vacuum in the system of nature. The fecundity and longevity of fishes are adapted to this order of things. A single cod will produce, in a season, nine millions of eggs; a flounder above one million, and a mackerel five hundred thousand. Large fish live on small ones, and these find food in the surplus spawn of such as have been named. Thus myriads of creatures partake of the pleasure of existence, in an element which would otherwise have been a silent waste.

Under the Hebrew law,

none were called clean, and allowed to be eaten, but such as had *fins* and *scales*, so that lobsters, oysters, &c. were prohibited.

FITCHES, or **VETCHES**, a sort of tare, growing to the height of 12 or 18 inches. The seeds are fragrant and pungent, and were used in bread and cakes by the Jews. Isa. xxviii. 25, 27, &c.

FLAG, a tall rush, common on the banks of the Nile; grateful to cattle as food, and made into ropes, &c. by the Egyptians. Gen. xli. 2, 18. Job viii. 11.

FLAGON, a vessel or cruse usually intended for wine, and containing about a pint. 2 Sam. vi. 19. See **CRUSE**. The word seems sometimes to mean a cake or pressed lump of raisins. 2 Sam. vi. 19.

FLAX, a well-known plant, of which linen is made. Egypt carried on a great trade in linen, Ezek. xxvii. 7. Wrought into garments, it was the only raiment of the priests, and the principal article of dress of all the people. It was famous in all countries for its *fineness*; but this was because the art of spinning was then in so rude a state, for that which is now taken from the best mummies seems to us very coarse. The destruction of flax, in one of the plagues of Moses, must have been a great calamity. Ex. ix. 31. It is still, according to **NORDEN**, one of their princi-

pal articles of export. When it is said the flax had "bolled," it means that the seed vessels had begun to assume a roundish form. See LAMP.

FLAY, to strip off the skin; a punishment used in some countries upon great offenders, by which they were slowly killed, with the utmost suffering. Mic. iii. 3. Some of the early Christians were martyred in this manner.

FLESH, that soft part of any animal, which lies between the skin and the bone. The word is used in Scripture for living men, and animals in general, Gen. vi. 13; for the whole nature of man, as it cometh into the world infected with sin, Rom. vii. 5. viii. 8; for all that in religion which is outward, and to be seen with the eye, as moral works or ceremonies of the law, Rom. iv. 1, Gal. iii. 3; for the natural corruptions, which act in opposition to the Spirit in regenerated persons. Rom. vii. 18, 25. Gal. v. 17, 24. *Flesh* also signifies the human nature of Christ, whereby his divine nature was veiled, even as the mercy-seat and the most holy place were by the veil. Heb. x. 20. It is also taken for the outward appearance. John viii. 15. "A heart of flesh" denotes a tender, tractable temper and disposition of soul.

FLOOD, an inundation or collection of waters. The Red Sea is so called, Ps. lxxvi. 6,

and heavy rains, Matt. vii. 25, and by a figure, great afflictions, Ps. lxxix. 15, violent efforts of the enemies of the church. Isa. lix. 19, &c.

In most instances where this word occurs, it means that awful *deluge* which once destroyed the earth, as described in Genesis. Noah, with his family, and the various animals which God brought to him, were preserved in the ark, which was their habitation for about a year. This memorable event is computed to have occurred A. M. 1656. Persons and things existing previous to it are called *antediluvian*. Of this event, most heathen nations have, to this day, some tradition, and many ancient Gentile writers allude to it. Scarcely any ancient fact is so authenticated by profane history, by tradition, and by commemorative rites, as the flood. The present state of the earth furnishes evidence of its having occurred. Trees, teeth, bones, sea-shells, &c. &c. are often found on the tops of mountains, or buried in the earth, in the hardest strata, in solid rocks, in beds of marl, and in the bottoms of mines.

FLOOR, the bottom of a room. 1 Kings vi. 15. The place where corn was threshed out. Hos. ix. 1. Judg. vi. 37. See THRESHING-FLOOR.

FLOTES, flat-bottomed vessels, such as are now call-

ed *scows* or *barges*; or a collection of trees, fastened together by ropes, to be drawn along by water, in the manner we make a *raft*. 1 Kings v. 9.

FLUTE, a sweet, soft wind-instrument, of very ancient date. We find it used in the time of David, 1 Kings i. 40, and at Nebuchadnezzar's concert. Dan. iii. 5.

FLY, an insect of which there are many kinds, some having two, and some four wings. Sonnini says, that in Egypt no insects are so troublesome as flies, which are there extremely rapacious and bold, stinging the tenderest parts of the body, and creating almost unsupportable pain. A single fly will throw an entire herd of cattle into consternation. Isa. vii. 18. According to the custom of idolatrous countries, to worship what was hurtful, the Egyptians paid superstitious homage to several sorts of flies, so that nothing could be more striking than the plague of them by Moses. Beelzebub, or the *god of flies*, was worshipped by the Philistines, Amorites, &c. because he was supposed to defend his votaries from these distressing insects.

FOOD, among the ancient Jews, was exceedingly plain. Gen. xviii. 6, 7. The articles destined for the king's table were very simple. 2 Sam. xvi. 1, and xvii. 28, 29. *Bread*

was the most common food. Milk and honey were dainties. Flesh was a luxury. They were accustomed to eat under the shade of a tree. Gen. xviii. 8. They would not eat indifferently with all persons, deeming it derogatory and polluting in many cases. Gen. xliii. 32. John iv. 9. Matt. ix. 11. In general, each had his separate table. Thus Elhanah gave his two wives their portion apart. Sam. i. 4, 5. Special respect was paid to guests by giving them a great plenty for their portion. Joseph sent Benjamin *five times* as much as either of the rest, and Samuel set a quarter of a calf before Saul. Generally, the ancient Jews sat cross-legged round a mat, as is now customary in the East, but in later times more luxurious postures were adopted. They ate with their fingers, knives and forks being a modern invention. Their times of meals were sunrise, a little before noon, and five in the afternoon. Their ordinary beverage was water.

FOOL, an idiot, or a very weak man; one who foresees not evils, to prevent them, and neglects the season of obtaining what is good. In the language of Scripture, a *sinner*, one who makes something in this world his highest aim, and spends his chief time and labor about it, to the neglect of infinitely higher interests.

Those who upbraid their brethren as fools are in danger of hell. Matt. v. 22. Whatever is without good reason, and does not secure men's true and eternal advantage, is foolish; and hence we read of foolish talking, foolish lusts, foolish questions, &c. Eph. v. 4. 1 Tim. vi. 9. Tit. iii. 9.

FOOT, that on which any animal or thing stands, or is supported; a measure of 12 inches. In old times, it was customary to wash the feet of strangers after a journey, because they either walked bare-foot, or wore only sandals. Gen. xviii. 4. xix. 2. xxiv. 32. Widows maintained by the church, were to be, such as had washed the feet of the saints; that is, had been ready to do the meanest services for the servants of God. 1 Tim. v. 10. Our blessed Saviour washed the feet of his apostles; and though there is not sufficient reason for regarding this as a positive institution, like the Lord's supper, yet it most plainly and movingly shows that Christians are to be very affectionate, and ready to perform the most humble services for one another.

FORESHIP, the bow, or forward part of a ship. Acts xxvii. 30.

FORGIVE, to pardon an offence. To forgive sin, is the prerogative of God only. Isa. xliii. 25. When the Pharisees, who denied the divin-

ity of Christ, heard him forgiving sins, they said, "This man blasphemeth." Matt. ix. 3. That Christ exercised this power, proves him to be divine. Acts v. 31.

FORNICATION means, (1.) Criminal intercourse between unmarried persons, 1 Cor. vii. 2; (2.) Adultery, Matt. v. 32; (3.) Idolatry, 2 Chr. xxi. 11; (4.) Heresy, Rev. xix. 2.

FOX. There is reason to think that the word *shual* means a *jackal*, and not a fox; and that the true fox is not mentioned in all the Scripture. The fox does not prey on carrion; nor are our foxes fond of grapes, as jackals are known to be. Cant. ii. 15. Samson might have caught jackals by scores, but the fox is scarcely ever found in Judea, and is not a gregarious animal. Barbarous nations of the East ravage the country they conquer, leaving the habitations desolate, and the dead bodies unburied. These carcases the jackals devour. David alludes to this, Ps. lxxiii. 10, when he says his enemies "shall be a portion for foxes." Jackals abound in Asia Minor and the neighboring countries. They choose hilly places, boldly approach travellers, and at night enter villages, always going in troops. The jackal is not so large as a wolf, but rather larger than a fox, and lives on small animals,

grapes, vegetables, and carcases. The general resemblance of the fox and jackal may have caused the sacred writers to use the term *shuol*, (fox,) as comprehending similar animals. Scaliger and Olearius, as quoted by Borchart, expressly call the jackal a fox; and Sandys says, "the jackals are in my opinion no other than foxes." Kæmpfer says, the jackal may not improperly be called the "*wolf-fox*."

FRANKINCENSE, a gum, anciently burnt in temples, and now used in medicine. It distils from incisions made in the tree during the heat of the summer, and when placed on live coals, sends up a dense fragrant smoke. Some frankincense is brought from the East Indies; but it is not equal to that of Arabia or Syria. The form of the frankincense-tree is like a pear-tree. Frankincense is still used in Popish ceremonies, as well as by heathens. Ex. xxx. 34. Luke i. 10. Rev. viii. 4.

FRAY, to chase away with fear. Deut. xxviii. 26.

FROG. There are two species of frog, one of which lives in the water and the other on the land. The former was made the plague of Egypt. Ex. viii. As the frog in Egypt was the emblem of *Osiris*, it was held sacred by the people; and this plague is one of the many instances

in which Jehovah punishes men by means of the very things which they improperly regard. This is still more apparent when we consider that the Nile, in which they were produced, was supposed by the Egyptians to be peculiarly sacred, and deserving of religious veneration. Though the frog is not venomous, such legions of them penetrating every place, and filling their food and beds, rendered life intolerable. When it is said, Ps. lxxviii. 45, "He sent frogs and destroyed them," it probably means that the stench of them, when killed, infected the air, and created pestilence. Had God sent lions, tigers, and crocodiles, instead of frogs, lice, flies, &c. the cause would have seemed so adequate to the effect, that his hand in the punishment might have been overlooked. Because frogs show themselves most actively after a rain, some have foolishly imagined that they are produced by rain, or descend with it.

FRONTLET, or **TELEPHIN**, a brow-band, or fillet worn on the forehead. The Jews, regarding the command, Deut. vi. 8, 9, as intended literally, or being disposed to adopt the pagan custom of wearing *amulets* and *talismans*, wore these on their foreheads. See **PHYLACTERY**.

FRUIT, production, conse

quence. "Fruit of cattle," is their young. "Fruit of the body," signifies children. Deut. xviii. 4. "Fruit of the lips," is the sacrifice of praise and thanksgiving. Heb. xiii. 15. "Fruits meet for repentance," are such a holy life and conversation as manifest the reality of repentance. Matt. iii. 8. "Fruits of the Spirit," mean love both to God and our neighbors, and those gracious habits wrought by the Spirit in the soul; as joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance. Gal. v. 22, 23. "Fruits of righteousness," Phil. i. 11, are such good works and holy actions as spring from a gracious frame of heart. *Fruit* is taken for a charitable contribution, which is the fruit or effect of faith and love. Rom. xv. 28. *Fruit*, when spoken of good men, means the fruits or works of righteousness and holiness; but in regard to wicked men, it designates the effects of sin, immorality, and wickedness. See our Saviour's doctrine. Matt. vii. 16.

FULL, fulness. (1.) Desiring no more of a thing, Isa. i. 11; (2.) Perfect, that which wants nothing, 2 John viii.; (3.) Being puffed up with a conceit of our own sufficiency and worth, so as to feel no need of Christ. "Wo unto you that are full." Luke vi. 25. To be "full of years,"

is to have lived to old age. Gen. xxi. 8. "The fulness of time," is the time when Messiah appeared, which was appointed by God, promised to the fathers, foretold by the prophets, expected by the Jews themselves, and earnestly longed for by all who looked for redemption; the fulness of this time is when it was fully come. Gal. iv. 4. The "fulness of God" is such a measure of perfection as God hath appointed to every one of the elect through Christ. Eph. iii. 19. "That he might be filled with all the fulness of God," is sharing in the most ample manner in the unsearchable riches of Christ.

FURLONG, the eighth part of a mile—forty rods, poles, or perches. Luke xxiv. 13. John xi. 18.

FURY, tempestuous rage. When it is ascribed to God, it means not that he is decomposed, but that his dispensations will resemble what men would do in a fury if they had power. How awful must be the condition of those on whom it is poured out!

G.

GAB/BATHA, a word of Chaldee or Syriac origin, which means *the pavement*, a large court or apartment,

nused as Pilate's court-room. John xix. 13.

GABRIEL, the name of the archangel, mentioned Luke i. 11, 26, who appeared at different times to Daniel, Zacharias, &c. Dan. x. xii. It is doubtful if there be more than one archangel, as the word never occurs in the plural. Some learned men think that the term is applied to Christ.

GAD, (1.) The son of Jacob, by Zilpah, Gen. xxx; (2.) A tribe in Israel, derived from this patriarch, Num. xxvi. 15—18; (3.) The name of the province or canton occupied by the tribe of Gad, 1 Sam. xiii. 7; (4.) A prophet who lived in the days of David, of whose reign he wrote a history, as did also Nathan the prophet; neither of which seem to have been inspired, or at least were not preserved for our use. 1 Chr. xxix. 29.

GAD'ARA, the capital of Peræa, in Cælo-Syria, stood about four miles eastward of the Sea of Tiberias. Great numbers of swine were kept here, which was directly contrary to the Mosaic law. When Christ, in healing two possessed persons, suffered the devils to enter their herd of swine, and drown them, instead of being humbled by their punishment, they besought the Saviour to leave their country. About forty years after, the city was burnt by the Romans. Matthew

(chap. viii. 28,) calls this the country of the *Gergesenes*, because Gargesa was the name of the country where Gadara stood, or was a city near to Gadara; and Christ healed the possessed men on the border between the two, or in a place common to both. Mark v. 1. It is now called *Kadar*, and sometimes *Oom-Kias*.

GALATIA, an extensive province of Asia Minor, north of Lycaonia. It was called Galatia, or Gaullo-Græcia, from the Gauls, to whom Nicomedes, king of Bithynia, gave it as a reward for their having assisted him in his wars against his brother. Its chief city was Ancyra, now called *Angora*. About 175 years before Christ, it was reduced to a Roman province. The gospel was planted here by Paul, who wrote an epistle to these churches. Acts xvi. **DEJOTARUS**, for whom Cicero interceded, in an oration still extant, was king of this country. About A. D. 266, it was overrun by the Goths; and afterward became a province of Turkey. It is now called *Natolia*.

GAL'BANUM, an odoriferous gum, supposed by Linnæus to be obtained by incision from the *ferula galbanifera*, which grows in Arabia, Syria, Africa, &c. It constituted an ingredient in the holy anointing oil. Ex. xxx. 34.

GALILEE, the northern part of Canaan, comprehending Issachar, Zebulun, Naphthali, and Asher. The upper part was called *Galilee of the Gentiles*, from its containing many Gentile inhabitants out of the neighboring nations; as the Phœnicians, Syrians, &c. This mixture of population corrupted the dialect; hence Peter was detected by his speech. Mark xiv. 70. Our Saviour and most of the disciples were educated here; and here were most of the miracles wrought. On this account, Jesus and his followers were often called Galileans. Luke xxiii. 6. Acts ii. 7.

GALILEE, Sea of. See *Genesareth*.

GALL, a general name for whatever is very bitter, nauseous, or poisonous. Several different words, of the original Scriptures, are translated by this term. In Job xvi. 13, it means the animal secretion so called. In Matt. xxvii. 34, it seems synonymous with *myrrh*. The word occurs metaphorically, meaning *great troubles*, Jer. viii. 14; exceeding *wickedness*, Amos vi. 12; abominable *depravity* of heart, Acts viii. 23.

GALLIO was brother to **SENECA**, the famous moralist, and adopted son of Lucius Junius Gallio, after whom he was named. Under Claudius, he became governor of Achaia. He acted as a judge very

mildly and properly, when a rabble, under the influence of Sosthenes, accused Paul; but he dreadfully erred in not inquiring into the nature of Christianity, and accepting its salvation. Acts xviii. 17. During the reign of the furious Nero, he was put to death.

GAMA'LIEL, the distinguished Pharisee under whom Paul studied law, grandson of Hillel, the famous teacher.

GAM'MADIMS, inhabitants of Gammade, or Gamale, which was probably a province of Phœnicia. Ezek. xxvii. 11. The term so rendered is thought by some not to mean a *nation*, but simply the *brave*.

GARMENT. It was the custom when great men of the East gave a feast, to make a present to each guest of a robe to wear on that occasion; and sometimes the silver or gold cup, out of which they drank, was also added. This explains Matt. xxii. 11—13, which might otherwise seem severe. The man acted contemptuously, and insultingly, and merited his doom; as do all who reject the robe of Christ's righteousness. Princes, especially great kings and priests, generally wore white garments; such were also worn on the occasions of great joy and gladness. Eccl. ix. 8. In mourning, men generally wore sackcloth or haircloth. Prophets, when their messages were terrible, and

the times dark, oft wore a mourning dress of coarse stuff or skin. 2 Kings i. 7, 8. Matt. iii. 4. False prophets, in order to deceive the people, clothed themselves after the same manner. Zech. xiii. 4. It was common to lay up stores of raiment, as the fashion of dress does not alter in the East. Hence the Saviour warns men of the folly of laying up treasures which the moth may consume. Matt. vi. 19. Luke xii. 33. Jam. v. 2.

What is said in Matt. ix. 16, "No man putteth a piece of new cloth into an old garment," &c. is explained by the parallel text, Luke v. 36, "No man putteth a piece of a new garment upon an old," that is, no man cuts up a new coat to mend an old one. See RAIMENT.

GATE, the entrance to a residence or fortified place. A large room was built over the gate on the wall of the city, used as a council chamber, and court of justice, or town hall. We have a remarkable example of the mode of procedure, in the fourth chapter of Ruth. It was here that Absalom made his seditious speeches. 2 Sam. xv. Mordecai sat at the king's gate, not as a poor mendicant, but as a judge; and therefore Haman said, "All this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate." Esth. v.

13. Peace and war were proclaimed from the gate; and hence, "the gates of hell," is a proper expression for the power and influence of hell, which shall not prevail against the church. Matt. xvi. 18.

GATH, a city of Philistia, the capital of the people called *Gittites*. It stood 14 miles south of Joppa, and was one of the most ancient cities in the world. It still exists, though now a place of small consequence. Its present name is *Jebna*.

Several other places appear to have gone under this name: one in Galilee, where Jonah was born, Josh. xix. 13, 2 Kings xiv. 25; one in the tribe of Dan; and another in Manasseh. Josh. xxi. 24.

GAZA, (1.) A city of the Ephraimites, 1 Chron. vii. 28, now called *Razza*. (2.) A city between Palestine and Egypt, and about two miles and a half from the Mediterranean Sea. It was anciently a city of the Philistines, but included in the tribe of Judah, who conquered it after the death of Joshua. Jud. i. 18. The Philistines retook it, and kept possession of it till the reign of David. Samson carried the gates of it to the top of a high hill on the road towards Hebron: afterward he was imprisoned, and died here. Jud. xvi. During the reign of David, it was reconquered by the Jews, and remained subject to them many

years. During the wars of Alexander, it was laid waste; and a new town of the same name being laid out not far distant, it fell into decay, and became desolate, according to the prediction, Zeph. ii. 4. The old town is referred to in Acts viii. 26, as "Gaza which is desert."

GENEALOGY, a list of ancestors; an account or history of the rise, progress and present state of any person or family, showing the regular descent. The exactness of the Jews in this respect, was ordered, that it might be certainly known, of what tribe and family the Messiah was born. After the birth of Christ, such circumspection was unnecessary; and if persisted in, could only indicate an unchristian pride of ancestry; as will appear from the words of the apostle Paul, 1 Tim. i. 4. Tit. iii. 9. The difference in the genealogies of Christ, as given by Matthew and Luke, arose from one giving the line of Joseph, the other of Mary.

GENERATION signifies, in Scripture, (1.) Posterity, offspring. Gen. x. 1. (2.) Line of descent. The "book of the generation of Jesus Christ," is a history of his lineage, life, and death. Matt. i. 1. (3.) The persons existing at any particular period. Matt. i. 17. "This generation shall not pass away till all these things be fulfilled,"

Matt. xxiv. 34, means either that the people living in the time of Christ, should not be all dead, when Jerusalem, and the Jewish nation, would be ruined by the Romans; or, that the Jewish nation should not pass away till his second coming. We certainly see them subsisting at this day, a distinct and separate generation. In Christ's time, the Jews were a faithless, perverse and untoward generation. Mark ix. 19. Acts ii. 40. The saints are "a chosen generation," i.e. literally *an elected race*. 1 Pet. i. 2, and ii. 9.

GENESIS, the name of the first book of the Holy Scriptures. This title is derived from a Greek word, which signifies *generation*, or *beginning*. The book contains an account of the beginning or creation of the world, and settles forever that question which heathen sages could never decide—Whence sprung this earth, and its inhabitants? The disclosure of this grand truth, that the Author of all things is one, glorious, supreme, and self-existent Being, establishes the grand principle and foundation of all religion and morality, and is the source of comfort and hope to the human family.

This book comprises a period of 2369 years; and beside the history of the creation, it contains an account of man's original innocence; his fall;

the propagation of mankind; the rise of religion; the corruption of the world; the deluge; the re peopling and division of the earth; the history of the first patriarchs; and the settlement of Israel in Egypt. It was written by Moses; probably during his exile in the land of Midian.

GENNES'ARETH, a fine lake, sixteen miles long, and five or six broad. Its waters are exceedingly sweet and pure, and abound with fish. The northern coast is said to be covered with basaltes, lava, and other volcanic productions. Its edges are not marshy, but form sandy beaches, from which fine hills rise, covered once with the beauty of cultivation, but now silent and drear. It is very subject, from the character of the surrounding hills, to sudden gusts of wind; and when these come from the south, and oppose the current of the Jordan, its surface is very rough, as was the case when Christ walked on the water to his disciples. *Matt. xiv. 24—26.* It is the same as the Sea of Tiberias, *John xxi. 1,* and Sea of Galilee, *Matt. iv. 18,* and *xiv. 34.*

GENTILE, a term applied by the Jews to all who were not of their religion; one ignorant of the true God; a heathen or pagan, sometimes called a Greek. *Rom. i. 14. 1 Cor. i. 22,* &c. Paul is commonly called the apostle of the Gentiles, *1 Tim. ii. 7,*

as he was principally sent to preach Christ to them; whereas Peter and the other apostles preached generally to the Jews, and were therefore called the apostles of the circumcision. *Gal. ii. 7.* That the ancient and godly Jews desired the conversion of the Gentiles, appears from the prayer which Solomon addresses to God after the dedication of the temple. *1 Kings viii. 41—43.* The Psalmist says that the Lord shall give the Gentiles to the Messiah for an inheritance. *Ps. ii. 8.* And the Christian church is now composed almost wholly of Gentiles.

COURT OF THE GENTILES
See **TEMPLE.**

GENTLENESS, though little admired by the world, compared with enterprise, bravery, &c. is, in the sight of God, an important virtue. *Jam. iii. 17.* It stands opposed to harshness, bluntness, arrogance, oppression, and bitterness. When applied to God, *gentleness* means his gracious condescension and favor. *Ps. xviii. 35.*

GE'RAH, the least of Jewish money, being the twentieth part of a shekel. *Ex. xxx. 13.*

GER'IZIM, a fine mountain in the tribeship of Ephraim, on which the Samaritan temple was built, because the Jews would not allow the Samaritans to help them to build their temple. *2 Kings xvii. Ezra iv.* It was begun

B. C. 408 years. About the time it was finished, two remarkable events occur in profane history—**XENOPHON** brought home the Greeks that followed Cyrus; and **SOCRATES** was put to death by the Athenians. This temple was destroyed by Hyrcanus, a Jewish prince, 129 years before Christ. The Samaritans have continued to esteem the spot sacred, even to this day, often going there to worship God. John iv. 20. It is about one thousand feet high.

GERSHONITES, a branch of the priestly race, descended from *Gershon*, the eldest son of Levi. It was their business to carry the veils and curtains of the tabernacle. Numb. iii. 21—25, and iv. 24—28. On settling in Canaan, thirteen cities were assigned them. Josh. xxi. 16—33.

GETHSEM'ANE, a retired garden at the foot of the Mount of Olives. Luke xxii. 40. The remains of its stone wall are yet seen, and eight ancient olive trees. Matt. xvi.

GIANT, a man of extraordinary stature or might. That there were races of men in ancient times who far exceeded the present size of man, seems at least highly probable. Gen. vi. 4. Numb. xiii. 33. In the days of David, there was a family of giants, of whom Goliath was one. 2 Sam. xxi. After this, we read

no more of giants in Canaan. Not only in Scripture, but in the writings of Homer, Herodotus, Pliny, Plutarch, Virgil, &c. we read of giants in stature.

GIBEAH, a city of Benjamin, situated on a fine hill four miles north of Jerusalem, Josh. xv. 57. It was for a while the royal residence of Saul.

GIBEON, a city five miles north of Jerusalem, the inhabitants of which deceived Joshua by sending a deputation to him to make a treaty of peace, whose dress, &c. indicated that they had come from a very great distance, and consequently did not belong to any of the nations which God had commanded them to destroy, and whose country they were to occupy. The covenant was kept by the Hebrews, though thus falsely obtained; and instead of being destroyed, they were made to serve as "hewers of wood and drawers of water." Josh. ix. and x.

GI'ER-EA'GLE, an Egyptian species of vulture, remarkable for affection to its young. It may be found described in **BRUCE** under the name *Rachma*.

GIFT, that which is given without pay. It is applied in an eminent manner to Jesus Christ, God's "unspeakable gift." Our Lord says to the woman of Samaria, "If thou knewest the gift of God, viz.

Him that saith to thee, Give me to drink," &c. John iv.

10. When Christ ascended up on high, he received gifts for the rebellious. Ps. lxxviii.

18. Of these he poured down on the day of Pentecost, and gave some apostles, prophets, &c. Faith is the gift of God, Eph. ii. 8; and as the *wages* of sin is death, so the "*gift* of God is eternal life." Rom. vi. 23. Every good and perfect gift comes from God. Jam. i. 17. "The gifts and calling of God are without repentance;" that is, what he hath given, according to his divine and eternal purpose, cannot be reversed.

GIL/BOA, a ridge of mountains in the north of Palestine. Some of the peaks rise 1000 feet above the level of the sea. 1 Sam. xxviii. 4.

GILEAD, a mountainous district extending from Lebanon to Moab, eastward of the river Jordan, famous for balm, Jer. viii. 22, and for pasture. Songs iv. 1. The northern part of this range was called *Bashan*.

GILGAL. (1.) A city near Jericho, where was an altar. 1 Sam. xi. 15. Idols were worshipped here in after times. Hos. iv. 15. (2.) A city near Antipatris, Josh. xii. 23. There remained a village on this spot, called *Galgulis*, for several hundred years after Christ.

GIRDLE, any thing bound round the waist. It is still

necessary in the East, because of the long, loose raiment worn by both sexes. Girdles were sometimes excessively costly. All classes strove to obtain those of value. Girdles of leather were worn in token of humility, as by Elijah, 2 Kings i. 8; and John the Baptist, Matt. iii. 4. Girdles of sackcloth were marks of humiliation, worn in times of mourning. Isa. iii. 24. To have the loins girded, Luke xii. 35, is to be always prepared for any service that God may require, and be like servants who are ready to obey their masters' commands.

GIT/TITH. See PSALM.

GLASS is not mentioned in the Old Testament, not being known in those times. According to Pliny and Tacitus, the Phœnicians were the inventors of glass; but *De Pan* regards their narrative as fabulous. It was probably not made in Rome previous to the reign of Tiberius. Specimens of glass have been discovered among the ruins of Herculaneum, (destroyed in the first century of the Christian era,) but they might have been imported from the East. Mirrors were, in early times, made of plates of metal highly polished. Ex. xxxviii. 8. The Ethiopians anciently preserved their dead bodies in large glasses. The invention of burning-glasses is commonly ascribed to *Archimedes*, of Sicily, who lived B. C. 200.

Window glass was not made in England till A. D. 674. The word of God is compared to a glass, because it represents to us our real character, as a glass does the face. James i. 23, 25. This is one great internal evidence of the truth of revelation.

GLEAN, to collect scattered stalks of grain, bunches of grapes, &c. The Jews were forbidden to glean their own fields, or fruit-trees, but were required to leave the remnant for the poor. Lev. xix. 10. Deut. xxiv. 21.

GLEDE, a ravenous bird, thought by Bochart to be the *black vulture*. Deut. xiv. 13. Isa. xxxiv. 15.

GLORIFY, to pay divine honor; to make glorious; to exalt to dignity. God glorifies his people by adorning them with gifts and graces in this world, and by bringing them to the full possession of glory and blessedness in heaven. We are said to glorify God, when we ascribe to him the glory of every excellency, whether of nature or of grace, Rev. iv. 11; when we believe God's promises, and wait for the performance, Rom. iv. 20; when we publicly acknowledge true religion, or any truth of God, that is generally opposed, Luke xxiii. 47; when we suffer for God, 1 Pet. iv. 16; when we give thanks for benefits or deliverances, Luke xvii. 18; when, as on the Sabbath, we

devote ourselves only to the service of God, Isa. lviii. 13; and when we love, praise, admire, and esteem Christ above all.

God the Father is glorified in Christ the Mediator, by his obedience unto death, whereby the work of man's redemption was consummated, and the justice, wisdom, mercy and holiness of God made manifest.

God glorified Christ, by manifestly owning him to be his Son; by sustaining his human nature in his temptations and sufferings; and by enabling him to triumph over his people's enemies in his resurrection, ascension, and exaltation to his Father's right hand. John xvii. 1.

GLORY. (1.) The unspeakable blessedness of the saints in heaven. Col. iii. 4. (2.) Worldly splendor and greatness. "The heavens declare the glory of God;" that is, manifest his infinite wisdom, power, and goodness, and ought to excite our gratitude, love, adoration, and praise. The miracles which our Saviour wrought manifested his glory, or his divine power. John iii. 11.

GNAT, a small winged insect, very common in warm countries. This and other insects being apt to get into wine, &c. it is customary to pass liquors through a strainer. The word *at* in Matt. xxiii. 24, should be *out*. "Ye strain

out a gnat." The Greek word *διολιζομεν* does not mean to make an effort to swallow, but to filter. It should be remembered that by the Jewish law, both gnats and camels were unclean.

GOAD, a rod with an iron point, used formerly in driving cattle. "The words of the wise are as goads," because they stimulate men to diligence in good things. See PRICKS.

GOAT, a well-known animal, of which there are several varieties. The kind most common in Palestine is not very unlike those of the United States, but has longer hair, which is manufactured into cloth. There is a species called *Rock Goat*, mentioned in several passages of Scripture, and which, being of a singular form, is represented in the annexed engraving. It is the same which



Pliny and Gesner called the *Ibex*; and Buffon, &c. describe as the *Bouquetin*. Among the Germans, its familiar name is *Stein-bock*, or buck of the rock. It is common in all the mountains of Europe and

Northern Asia. Its size is less than the common wild goat. The horns are of extraordinary size, bending back over the animal's body, sometimes to the length of three feet. Like other goats, it is

peculiarly adapted for climbing, and delights in the most rugged mountains, staying at great elevation. Job xxxix.

1. Ps. civ. 8. 1 Sam. xxiv. 2.

The goat was worshipped by the Egyptians, Greeks and Romans, who represented the god Pan, their satyrs and other idols, in the form of goats. The word *SEIRIM*, rendered "devils," Lev. xvii. 21, is literally *hairy ones*, or goats. The same word is translated *satyrs*, Isa. xlii. 21. We read in Maimonides, that the Zabian idolaters worshipped daemons, under the form of goats, imagining them to appear in that form; whence they called them *SEIRIM*.

The tresses of the spouse, Cant. iv. 1, and vi. 4, are compared to goat's hair, which obviously refers to the delicate, silken hair, of the Eastern goats. From such goat's hair are made the Angola shawls.

The goat was eminently useful to the Hebrews, on account of the delicacy of its flesh, the excellence of its fleece, the richness and abundance of its milk, the cheapness of its food, the value of its skin for bottles, &c. Flocks of goats, therefore, formed an important part of the wealth of all great men.

GOD, the Supreme, Almighty, and Eternal One, of whom are all things. However ignorant mankind may have been of the true char-

acter of God, all men, in all ages, have, in one degree or another, acknowledged his existence.

The names applied to the Godhead in Scripture are various, and have each their respective significations, applicable to the characters in which God has been pleased to reveal himself. The words *Jehovah Elohim* occur more than once in Genesis as the name of the Godhead. "And the Lord God (*Jehovah Elohim*) said, Behold, the man is become like one of us." Gen. iii. 22. *One of us* unavoidably implies a plurality of persons. We may, in a general way, infer the power, goodness, and some other attributes of God, from the works of nature; but from the Scriptures only can we obtain any just ideas of his character and attributes. The Hebrews endeavor to avoid the use of the word *God*, substituting for it *Lord*, *Most High*, &c.

GODHEAD means the nature or essence of God. Col. ii. 9. Rom. i. 20. Acts xvii. 29.

GODLINESS, the whole revelation of God. Thus Paul says, "Great is the mystery of godliness." 1 Tim. iii. 16. It sometimes means the imitation of God, by a holy life. 1 Tim. ii. 2. 2 Pet. iii. 11.

GODLY, that which proceeds from or resembles God; thus *godly sorrow* is the sor-

row which God only can produce, and worketh repentance. 2 Cor. vii. 10. *Godly fear* is that fear of God which is the beginning of wisdom, Heb. xii. 28; and a *godly man* is he who loves God from a grateful sense of much forgiveness. Ps. xii. 1.

GOG and MAGOG are terms usually joined together in Scripture, on which critics have expended much unsatisfactory labor. The probability seems to be that the northern barbarians are meant, or some of the tribes comprehended under the general term SCYTHIANS, whose irruptions into civilized Europe and Asia were so dreadful. Ez. xxxviii. and xxxix. Rev. xx. 8.

GOLD, the most precious metal; seldom found in a state of ore, but in a native state; though even native gold has almost always some mixture of other metals. Native gold is found in pure masses, from the smallest grains up to the magnitude of 12 or 15 ounces, and occasionally much larger. A mass found in South America, weighing 132 ounces, is deposited in the royal cabinet at Madrid. It is found mingled with the sand of many rivers, especially in Africa, South America and India. Arabia had formerly its gold mines. "The gold of Sheba," Ps. lxxii. 15, is in the Septuagint and Arabic versions, *the gold of Arabia*. North Carolina, in the United States, is

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becoming famous for its gold mines. Gold is often found bedded in stones of various kinds, and even in the earth at the depth of one hundred and fifty fathoms. It is the most ductile of all metals; an ounce of it, not larger than a common bullet, having been drawn into a wire two hundred and forty miles long! It is incapable of oxidization in a common fire; but the heat produced by a galvanic discharge can be made sufficient to convert the whole of the metal into a purple oxide. If exposed to the focus of a strong burning-glass, it flies off in small particles. It requires less heat to melt gold than iron.

GOL/GOTHA. See CALVARY.

GOLI'ATH, a famous giant of Gath, whose height was eleven feet four inches. His brazen helmet weighed about 15 pounds avoirdupois; his target, or collar affixed between his shoulders to defend his neck, about 30; his spear was 26 feet long, and its head weighed 38 pounds; his sword 4; his greaves on his legs 30; and his coat of mail 156; and so the whole armor, 273 pounds weight.

GO'PHER, the wood of which the ark was built; which kind it was, is not agreed. As it is scarcely probable that a structure so large was made wholly of any one species of wood, it is possible the

word may mean *light*, or *durable* wood. Vast quantities of *cypress* grew in the district where the ark was built. It occurs only in Gen. vi. 14.

GOSHEN. There are two districts so called in Scripture, which it is very important should not be confounded.

(1.) That portion of Egypt allotted to the Hebrews, and mentioned so often in the books of Genesis and Exodus.

(2.) A district of the Holy Land, included in the lot of Judah, and mentioned Josh. x. 41, and xi. 16, &c.

GOSPEL, *good news*; a revelation of the grace of God to fallen man, through a Mediator; and a means, which, by the Spirit, saves men from perdition. The term is found in ancient Greek writers. Plutarch, in his life of Pompey, says, "The messenger arrived at Pontus, bringing the gospel," i. e. the joyful intelligence. The word is also used to mean the narrative of our Saviour's life, death, and resurrection; and sometimes for the doctrines contained in that narrative.

The books of Matthew, Mark, Luke and John are commonly called *Gospels*. They show, as has been said, the way of salvation. In some parts of the New Testament, there are brief summaries of the gospel doctrine—as John iii. 14, 15, 16. They exhibit a morality incomparably superior to that of all other

books; in forbidding not only acts of sin, but the first risings of evil desires in the heart; by inculcating the mild, passive and lovely virtues, instead of that high-spirited and proud temper, which the world admires; by requiring the forgiveness of enemies, and the love of them that hate us; by excluding from our alms, devotions, and other virtues, all love of fame; by laying down two great principles of morality, love to God and love to men; and by deducing thence every other duty; by exhibiting a perfect exemplification of all these excellencies in Christ; and by adding those awful sanctions which relate to an eternal world.

The number of mankind living in nations enlightened by the gospel, is probably **THREE HUNDRED MILLIONS**, only. Of these, one half are *Roman Catholics*, and thirty millions are *Greeks*, whose churches are scarcely less corrupt than the Roman Catholic. See **SCRIPTURE**.

GOURD. What plant it was, so called, that sheltered Jonah, cannot now be ascertained. The statement of the various opinions of critics would not be useful. It suffices us to know it was a shady plant.

The **WILD GOURD**, 2 Kings iv. 39, Celcius supposes to be the *colocynth*, a species of cucumber, growing wild, ex-

cessively bitter and a most violent purgative.

GRACE. (1.) Free and undeserved favor. Divine grace is the *free* and *undeserved* love of God, which is the spring and source of all the benefits we receive from him, especially redemption through Jesus Christ. Rom. xi. 6. (2.) Grace is taken for a lively sense of this favor, or the love and fear of God dwelling in the heart, 2 Cor. i. 12; and (3.) for the doctrine of the gospel, which proceeds from the grace of God. 2 Cor. vi. 1.

GRAPE. This delicious fruit obtained great perfection in Palestine. It is too well known to need description. The proverb, "The fathers have eaten sour grapes, and the children's teeth are set on edge," was a wicked complaint, prevalent among the Jews in the time of Jeremiah, that they suffered without being guilty. Jer. xxxi. 29; Ezek. xviii. 2.

WILD GRAPES were either a vile species of the fruit called in Latin *labrusca*; or, as Hasselquist believes, the *night shade*, called by the Arabs *wolf's grapes*, "which grows much in vineyards, is very pernicious to them, and is a vine." The prophet could not have found a plant more opposite to the "true vine" than this.

GRASS. This word in our translation generally means *herbage*, or all shrubs

not included under the term tree. It is particularly to be so understood in Gen. i. 11; Matt. vi. 30; Isa. xxxv. 7; Rev. viii. 7, &c.

GRASSHOPPER, a well-known species of locust, very destructive to vegetation. Amos vii. 1. The law allowed them to be eaten. Lev. xi. 22. When it is said the grasshopper shall prove a burden, Eccl. xii. 5, it means that so feeble and languid is extreme old age, that the smallest annoyance or burden is distressing.

GREAVES, that part of a coat of mail which defended the feet. 1 Sam. xvii. 16.

GREECE, in Hebrew *Javan*, Isa. lxvi. 19; a country in the south-east of Europe. Largely taken, it contained the Peloponnesus, or Morea, Achaia, Thessaly, Macedonia and Epirus; but more strictly, it contained only the three former. It is about 400 miles from south to north, and 356 from east to west. Its present divisions are, Macedonia, Albania, Livadia, the Morea, the Archipelago, and Candia. It was probably peopled soon after the flood. Few countries are more favored by nature, as to its soil, climate and productions. Many of the most famous statesmen, orators and generals of antiquity had their birth here. The arts and sciences in Greece attained a great eminence,

as did also poetry and eloquence.

GREET. See **SALUTE**.

GRIND, to bruise, or break small, as meal is bruised in a mill. Anciently they had only hand-mills for grinding their meal. The stones were about the size of a common grindstone. Women and slaves, such as Samson was at Gaza, and the Hebrews at

Babylon, were usually the grinders. Jud. xvi. 21; Lam. v. 13. They sat on each side of the mill, one turning the handle half way round, and the other then taking hold and finishing the revolution. Matt. xxiv. 41. A clear apprehension of the form of the mill and method of operating it may be obtained from the picture. It does not appear



that there were any public mills or bakers, except for the king. Each family had a mill for itself, which, being so necessary, could not lawfully be taken in pledge or for a debt. Deut. xxiv. 6. As it was customary to grind every evening, the desolation of a city is called "taking away the sound of the mill stones." Jer. xxv. 10. Christ's falling on

men, and "grinding them to powder," denotes their utter destruction for their contempt and rejection of him.

GRIZZLED, colored with various shades; brindled. When applied to horses, it perhaps means horses spotted, like dogs, with large patches of various colors Zech. vi. 8.

GUEST, one bidden to partake of our hospitality: For-

merly it was common to give raiment as well as a repast. The loose, flowing robes, fitted any person, and were hung in the entry for guests to put on as they entered the hall of banqueting. The man who had not on a wedding garment was therefore wholly to blame, and offered a great insult by violating the rules of decorum.

GUTTER, a trough, &c. The gutter through which Jerusalem might be entered, was probably a common sewer, or *culvert*. 2 Sam. v. 8.

H.

HAB'AKKUK prophesied during the reigns of Manasseh and Josiah, and was contemporary with Jeremiah. Usher supposes that his life extended to the reign of Jehoiakin. He predicts the chastisement of the Jews by the Chaldeans, and the subsequent overthrow of the Chaldeans themselves; and encourages the pious to rely upon God for making good his promises to their posterity.

HABER/GEON, a breastplate worn by soldiers in former times. Ex. xxviii. 32. The name seems to be given to a sort of lance, or harpoon. Neh. iv. 16; Job xli. 26.

HAGGAI, the first of the three prophets who flourished after the Jewish captivity,

was born in Chaldea, and began his public work of prophesying about seventeen years after the return from Babylon. He, together with Zechariah, excited and encouraged the Jews to finish the temple, assuring them that Messiah should appear in the flesh, teach in the courts of the new temple, and render it more glorious than the first. Ezra v. i. 2; Haggai i. and ii.

HAIL, an obsolete salutation, importing a cordial wish for the welfare of the persons addressed.

HALE or **HAUL**, to drag violently. Luke xii. 58.

HALLELU'JAH, a Hebrew word signifying *Praise the Lord*, frequently met with in the Psalms and Revelation of John.

HALLOW, to reverence as holy. Matt. vi. 10.

HALT, to limp, to falter. To halt between two opinions is to stagger in mind, or vibrate between contrary impressions. 1 Kings xviii. 21.

HAM, (literally *black*,) the son of Noah, had four sons, viz. Cush, Mizraim, Phut, and Canaan. His posterity peopled Africa, and part of the west of Asia. They have been generally wicked and miserable, and few of them have hitherto enjoyed the light of the gospel. From him the land of Egypt was called *Chemia*, or the land of Ham.

HAPLY, possibly, per-

haps, peradventure. Mark xi. 13; Acts v. 39.

HARAN, (1.) The eldest brother of Abraham, whose daughter, Sarah, became Abraham's wife. (2.) A town, probably called after this person, standing on a small river of the same name, which flowed into the Euphrates, through the north-western part of Mesopotamia. Near this town occurred the celebrated defeat, by the Parthians, of the Roman army under Crassus, who was slain, with 20,000 of his men, B. C. 53. The place still retains its ancient name, and is peopled by a few Arabs.

HARNESS, properly the furniture of a horse, Jer. xlv. 4; but it means more frequently a coat of mail, or set of defensive armor. 1 Kings xxii. 34. The children of Israel went up out of Israel *harnessed*, that is, equipped for battle.

HARP, an instrument composed of a hollow base, with two branches, to which were fastened three, six, or nine strings. That kind invented by Jubal, the descendant of Cain, and used by the ancients, is now disused. From Isaiah's saying that his bowels sounded in mourning as a harp, and from other evidences, it would seem that its sound was grave and plaintive. It was capable, however, of producing the most majestic sounds, suited to the

high praises of God. 2 Sam. vi. 5. From the fact that David danced while he played the harp before the ark, that which he then used must have been light, like a lyre, or guitar. During the captivity in Babylon, the Levitical singers hung their harps, as useless, on the willow trees on the banks of the Euphrates and other rivers in Chaldea. Ps. cxxxvii. 2. The Greeks and Romans derived the harp from the Eastern barbarians. The modern harp is one of the noblest of instruments, and is vastly superior in power and compass to those in ancient use.

HART, a stag, or male deer. Ps. xlii. 1; Isa. xxxv. 6. See **HIND**.

HARVEST, the time of gathering the fruits of the earth. In Canaan it began in March, and was finished about the middle of May. Any time of gainful labor is called *harvest*; hence, a "sleeper in harvest causeth shame" to himself and friends. Prov. x. 5. A people ripened by sin for destruction, are likened to a harvest ready for the sickle of God's vengeance. Isa. xviii. 5; Joel iii. 13; Rev. xiv. 15. A remarkable time of success of the gospel is called *harvest*. Matt. ix. 37, 38; John iv. 35. The day of judgment is likened to a harvest; then all things shall be ripe for a dissolution. Matt. xiii.

HAWK, a general name for several rapacious birds, of the falcon family. Deut. xiv. 5. It was consecrated by the Greeks, to Apollo. It is migratory. Job xxxix. 26.

HAY. There is no hay made in the East; so that this word, in both places where it occurs, viz. Prov. xxvii. 25, Isa. xv. 16, is improper, and means the *first springing shoots* of grass.

HEAR, to receive sounds by the ear. To hear the word of God, means (1.) a mere listening without laying to heart, Matt. xiii. 19; (2.) to yield a willing assent, with a firm purpose to believe and obey it. John viii. 47. God is said to hear prayer when he grants our requests.

HEART, the seat of the affections and passions. God only knows it. Jer. xvii. 10. The Lord Jesus Christ, who demonstrated his Godhead on many occasions, by searching the heart, declares that from the heart of man proceeds every evil. Matt. xv. 18. As the great evil which corrupts and defiles the heart is unbelief, so the only purifier of the heart mentioned in the Scripture is *faith*. Acts xv. 9. "With the heart man believeth unto righteousness;" that is, sincere and saving faith engages the affections. Rom. x. 10. This is called the "righteousness of faith." Rom. iv. 13.

HEATH, a lowly shrub,

growing in desert places; whence such barren spots are called in England *heaths*, whether that plant be found on them or not. It bears no fruit, is worthless as fodder, and is reckoned by Pliny among the "unhappy plants." Men who trust in man, and not in God, are "like the heath in the desert," which vainly strikes its roots into a soil not capable of giving it vigor. Jer. xvii. 6. To this lonely, unpleasant plant, persons are compared who fly their country or homes, and endure hardships in secluded places. Jer. xlviii. 6.

HEATHEN, a term which, like the word *Gentile*, was applied by the Jews to all who were not Hebrews. It is now confined to those who worship false gods, and includes all those who are not Jews, Mahomedans, or Christians. More than two thirds of the human race belong to this class! The countries which are yet pagan are all that part of *Africa* which lies between the tropic of Cancer and the Cape of Good Hope, the aborigines of *North and South America*, *China*, *Burmah*, *Hindustan*, *Tartary*, *Japan*, and many islands in the Indian and other oceans. They are called **PAGANS**, from the Greek word *πᾶν* (*paga*), a fountain, or rural place; or from the Latin word *paganus*, a countryman, or rustic, be-

cause Christianity was first taught and planted in cities, while the ignorant country people adhered longer to their old superstitions. It is a strong argument in favor of Christianity, that it seeks not concealment, to work on ignorance, but comes forth to the day, and challenges learning and power. Its early conquests were in the chief cities of the earth, where education was most enjoyed; and in all ages, learning and science have been its handmaids. See GENTILE.

HEAVEN. The Jews spoke of three heavens;—(1.) the atmosphere, or lower region of the air, in which birds and vapors fly. Job xxxv. 11; Matt. xvi. 1. (2.) The expanse above, in which the stars are disposed, and which they seem to have thought was a solid concave. Matt. xxiv. 29. (3.) The habitation of God, where his power and glory are more immediately and fully manifested, and where good angels and pure departed souls pay their continual adoration; the residence or abode of the blessed; the sacred mansion of light, and joy, and glory, where the body will be revived to a glorious life, and the soul live in constant communion with God in Christ. 2 Cor. xii. 2. The "kingdom of heaven" often means, in the New Testament, the reign of Christ on earth, or gospel dispensation.

HEAVE-OFFERING was the name given to portions of animals, grain, meal, fruits, &c. brought by the people for the use of the priests and Levites, and which were first *heaved* or *waved* before God as an offering and acknowledgment to him. Num. xv. 20.

HEBREWS. Some learned men suppose this name to be derived from *Heber*, an ancestor of Abraham. It is more probable that they received it from their coming from beyond the river, as the word means *to pass over*. The Hebrew nation began in Abraham. In Isaac and Jacob it continued small; but when the children of the latter settled in Egypt, they grew to a great multitude. Being brought forth under Moses, (then numbering about three millions,) they wandered 40 years in the desert, and were settled in Canaan under Joshua. They were governed, in the name of Jehovah, by judges, till the time of Saul. This is what Josephus calls a *Theocracy*. It became a great kingdom under David, and still more so under Solomon, but under Rehoboam was split into the kingdoms of *Judah* and *Israel*. At length, for their sins, they were scattered and carried captive. Under Zerubbabel some colonies returned, rebuilt the temple, commonly called the second temple, and set up a kingdom, which lasted 140

years, under the auspices of Persia. They then fell to Alexander, then to Egypt, then to Syria, then became independent under the Maccabees, and then submitted to the Romans. They, however, continued a separate nation until A. D. 72, when, under Titus, the city was destroyed, and they were finally scattered. They have been severely persecuted in every subsequent age of the world, and in every nation whither they went. During the prevalence of the crusades, thousands were murdered by the Christian armies on their march to rescue Canaan from the Turks, and thousands of them destroyed their own children lest they should fall into the crusaders' hands. In almost every century, false Messiahs have appeared, whose seditious operations have caused the death of vast numbers. Even a brief account of their sufferings and degradations would fill volumes. In Spain and Portugal, where their treatment has been exceedingly severe, a great number of papists, even monks and bishops, are Jews in disguise, and secretly train their children in the Hebrew faith. Jews are still found in most parts of the earth, though every where degraded and oppressed either by custom or law. Their number now amounts to 3 or 4 millions. About 1 million are in the Turkish em-

pire, which now embraces the Holy Land. In Europe they are numerous, especially in Poland, where there are 500,000; viz. Galicia, 90,000; Prussian Poland, chiefly in Warsaw, Thorn, Posen and Lissa, 110,000; Russian Poland, chiefly in Wilna, Kauen, Grodno, Pinsk and Mohilow, where they have a university, 300,000.

As to the rest of Europe, there are in Hungary, chiefly at Bresburgh, Newratz and Miskolcz, 76,000; in Germany, chiefly at Frankfort on the Maine, Prague, Furth and Berlin, 200,000; in Holland, 20,000; in England, 14,000; in France, 50,000.

They are also numerous in the Barbary States and the Levant. In the United States there are not more than 3000. Most Jews are traders and brokers; few, if any, choose to cultivate the soil. The ancient distinction of *tribes* seems wholly lost, but they are now divided into *sects*. Of these, the principal, at the present time, are the *Rabbinical* and the *Karaite*. See SECT.

An "Hebrew of the Hebrews," is one, both of whose parents are Hebrews. Phil. iii. 5. Sometimes only those Jews were called *Hebrews* who spoke the Hebrew language, in contradistinction to the Jews, who spoke the Greek. Acts vi. 1.

When the EPISTLE TO THE

HEBREWS was written is uncertain. Perhaps Paul wrote it towards the close of his first imprisonment at Rome. It ranks among the most important portions of the Holy Oracles, and contains, among other things, proof of the divinity, humanity, atonement and priesthood of Christ; the real object and meaning of the Mosaic ritual; and numerous admirable practical observations and encouragements. See **JERUSALEM**.

HEBRON, called originally **ARBA**, or **KIRJATH-ARBA**, because *Arba*, the noted giant, was king of it. It was built on a hill, not long after the flood, Numb. xiii. 22; and stood 22 miles south of Jerusalem. Here Anak and his father and sons dwelt; but Caleb, receiving it for his inheritance, expelled these giants, and called it *Hebron*, after one of his sons. Josh. xiv. 13, 14. It was made a city of refuge, and given to the priests. David reigned here seven years over Judah, before he was crowned over all Israel. 2 Sam. ii. 11, and v. 3. Here Absalom first set up for king. 2 Sam. xv. It is now little else than a heap of ruins, compared to its former extent and beauty. The number of houses is estimated at 400. It was visited by Mr. Fisk in 1824, who informs us that its present name is *Haleel Rahman*.

HEDGE, something that

encloses or defends. 1 Chron. iv. 13; Job i. 10. *Troubles* are called *hedges*, as they arrest our career of sin. Lam. iii. 7; Job xix. 8. The way of the slothful is a *hedge of thorns*, i. e. he always sees difficulties, or always entangles himself in trouble.

HEIR, one who is to succeed to an estate. Christians are heirs of God both *by birth* and *by will*; an important and delightful consideration. Rom. iv. 14. The term utterly precludes the idea of our meriting or earning our heavenly portion.

HELIOPOLIS. See **ON**.

HELL, the place of punishment for the wicked after this life; also the grave, or state of the dead. By the "gates of hell," Matt. xvi. 18, is meant the power and policy of the devil and his instruments. The expression is derived from the fact that courts of legislation and justice were often held in rooms at or over the gates of walled cities. It is therefore equivalent to saying *the counsels of hell*.

HELMET, a cap of metal or strong leather for protecting a soldier's head, 1 Sam. xvii. 5. Salvation is God's *helmet*; the hope of it rendering God's people courageous in their spiritual warfare. Eph. vi. 17. 1 Thes. v. 8.

HEMLOCK. The plant so called in Scripture, seems to mean the *water-hemlock*, Deut. xxix. 18, Hos. x. 4; and not

the stately tree which bears this name.

HERESY, an opinion contrary to the fundamental principles of religion, maintained with obstinacy and a refusal to admit conviction. Christianity was called a sect, or heresy, by Tertullus and the profane Jews. Acts xxiv. 5, 14.

HERMON, the most elevated summit in the range of the Anti-Libanus; 8950 feet above the level of the sea. The Sidonians called it *Sirion*; and the Amorites, *Shenir*. Deut. iii. 9. Its dews are copious and refreshing. Psal. cxxxiii. 3. The snow lies on it during most of the summer, and was formerly carried to Tyre, as ice is brought into our cities, and sold in summer as a luxury.

HEROD. Four persons of this name are mentioned in the New Testament.

1. **HEROD THE GREAT**, the son of Antipater, was born about B. C. 70. His father is said by some to have been a Jew; by others, an Idumean proselyte. He vanquished and extirpated the family of the Maccabees about B. C. 37. His character was exceedingly ferocious and sensual. His frequent murders and ungovernable temper rendered him miserable; and to occupy his thoughts, as well as to ingratiate himself with the Jews, he rebuilt their temple, and rendered it ex-

ceedingly stately and glorious. He also built other important edifices, and instituted various public sports. When the wise men from the East made inquiry in Jerusalem for the new-born King of the Jews, he desired them to bring him back word where and how he might find him, being resolved to murder him, while but an infant. Being disappointed, he ordered to be destroyed every child in and about Bethlehem, under two years old, that he might make sure of murdering the Messiah among them. He died in a miserable manner, a year or two after this atrocious action.

2. **HEROD ANTIPAS**, son of Herod the Great, had the tetrarchy of Galilee and Perea, by the last will of his father. He divorced his first wife, and took Herodias, the wife of Philip, who still lived. For reproving this incestuous marriage, John was imprisoned and beheaded. Matt. xiv. 3—12. This was he to whom Pilate sent our Saviour, and by whom he was mocked and arrayed in a gorgeous robe. Luke xxiii. 8—11. He was uncle to Herod Agrippa, and great uncle to that Agrippa who, by Paul's discourse, was "almost persuaded to be a Christian."

3. **HEROD AGRIPPA**, the son of Aristobulus, grandson of Herod the Great, was appointed by Caligula to the go-

vernment of *Abilene*. About A. D. 44, or perhaps 49, he caused the murder of *James* the son of *Zebedee*. Observing the Jews pleased with this, he apprehended *Peter*, intending to murder him also, for their further gratification. But Providence defeated his designs, by cutting him off in a miserable manner at *Cesarea*, where he was flattered by the multitude crying out that he spoke like a god. Acts xii. and xxiii. 35. He reigned seven or ten years, and was the father of *Agrippa*, *Bernice*, *Drusilla*, and *Mariamne*.

4. **HEROD AGRIPPA II.** son of the preceding, is mentioned in the New Testament only by the name of **AGRIPPA**. He was born A. D. 20. *Festus* brought *Paul* before him, who almost persuaded him to be a Christian. Acts xxv. and xxvi. After the destruction of *Jerusalem*, he went to *Rome*, where he died at the age of 70.

HERODIANS a sect among the Jews, so named from *Herod the Great*. It is thought, by some, that he was regarded by them as the promised *Messiah*.

HER'ON, a bird of the crane species. It is only mentioned Lev. xi. 19, and Deut. xiv. 18.

HID'DEKEL, the *Tigris*, a noble river rising in the mountains of *Armenia*, and issuing in the *Persian Gulf*.

On it once stood the great cities *Nineveh*, *Ctesiphon*, and *Selucia*; and at present, the cities of *Bagdad*, *Mosul*, *Diarbekir*, &c. Gen. ii. 14; Dan. x. 4.

HIERAP'OLIS, a city near *Colosse*, early blessed with gospel light. Col. iv. 13. It was destroyed by an earthquake, in the times of the apostles. The ruins are still visible, and the place is called by the Turks *Pambuk Kalasi*.

HIGH PLACES, hills on which were groves, altars, &c. for worship. Gen. xxii. At first *Jehovah* was there worshipped, then idols. When the temple was built, they were strictly forbidden, but seem never to have been wholly abolished. 2 Kings xv. 3, 4; xvi. 3, 4, &c.

HIN, a liquid measure, containing about three of our quarts. It was the sixth part of an ephah.

HIND, a female deer, noted for elegance of form and affection to its mate. Prov. v. 19. Like other deer, it is very swift and sure-footed. Ps. xviii. 33.

HINNOM, a valley, or rather ravine, on the south side of *Jerusalem*, closed in on one side by the steep side of *Mount Zion*, and on the other by a line of cliffs less elevated. From some point in these cliffs, tradition relates that *Judas* sought his desperate end. The position of the

trees, which in various places overhang the brow of the cliff, accords with the common opinion that, when he hung himself, the rope breaking, he fell, and his bowels thus were made to gush out. This valley was once selected for its shade and privacy for the worship of Moloch. See **TOPHET**.

HOLY; pious, religious, Mark vi. 20; sacred, divine, Luke i. 72; hallowed, consecrated to divine use, Matt. vii. 6; Luke ii. 23; pure, free from the pollution of sin, Eph. i. 4; Col. i. 22. It is applied to the Trinity—to the Father, Lev. xix. 2; Ps. cxlv. 17; to the Son, Ps. xvi. 10; Luke i. 35, iv. 34; Acts iii. 14; and it is the common epithet of the third Person of the glorious Trinity. It is applied also to angels, Matt. xxv. 31; and to persons and things dedicated to God, Ex. xxx. 35; xxxi. 14. The saints are called holy by separation and choice, 1 Pet. ii. 9; by the imputation of Christ's holiness or righteousness to them, Ezek. xvi. 14; 2 Cor. v. 21; by partaking of a holy principle of grace, whereby the soul is renewed in holiness by degrees, till it attain a perfection of it. Heb. xii. 23.

HOLY GHOST, the third Person of the holy Trinity. The proofs of his essential divinity are, (1.) He is expressly called God, Acts v. 3, 4. (2.) Attributes peculiar

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to Jehovah are ascribed to him, as *eternity*, Heb. ix. 14, *omniscience*, 1 Cor. ii. 10, 11; *omnipresence*, Ps. cxxxix. 7. (3.) Works which only God can perform, are ascribed to him, Ps. liii. 6; Job xxvi. 13; Luke i. 35; 2 Pet. i. 21; John xvi. 13; Rom. xv. 16. (4.) The same divine worship is paid to him as to the Father and the Son, Matt. xxviii. 19; 2 Cor. xiii. 14; 2 Thess. iii. 5. (5.) In the Greek a masculine article is joined to his name, **PNEUMA**, which is naturally of the neuter gender. (6.) Things affirmed of God in some passages of Scripture are in others attributed to the Holy Ghost. Among many others compare 1 Cor. iii. 16, with vi. 19, and 2 Tim. iii. 16, with 2 Pet. i. 21. (7.) Baptism is administered in his name, and the apostolic benediction. When he is spoken of as *given* or *sent* by the Father or the Son, it is to be understood of his particular station or agency in the plan of redemption.

By him sinners are *convicted*, John xvi. 9; *enlightened*, Eph. i. 17, 18; *regenerated*, John iii. 5, 6; *sanctified*, 1 Pet. i. 2.

Baptism of the Holy Ghost, which was enjoyed in the apostolic age, and is described Acts ii. 1—4, was attended with the gift of tongues and power of working miracles.

HOMER, a Hebrew measure of twenty-four bushels,

thought to be the same as the *Cor.* Ezek. xlv. 14.

HONEY was produced in great quantities in the land of Palestine, and was an article of exportation. Ezek. xxvii. 17. It was often called "a land flowing with milk and honey." Beside the bees raised in yards, multitudes were wild, and laid up their stores in hollow trees and fissures of rocks. Matt. iii. 4; Deut. xxxii. 13. **CAMPBELL**, in his *Travels in Africa*, says, "The bees have a habit of plastering their honey on the surface of rocks in cliffs; which, for its protection, they cover with a layer of dark-colored wax, not easily distinguished from the rock itself. By making an incision in this outer coat, and applying his mouth, a person could suck out plenty." This explains Deut. xxxii. 13. The ancients used honey as we do sugar, and prized it highly; hence it is an image of pleasure. Ps. cxix. 103; Cant. iv. 11, &c.

A sweet sirup, procured from ripe dates, seems to have borne this name. The word rendered "honey," in 2 Chr. xxxi. 5, properly signifies *dates*. Josephus mentions *palm honey*. Bochart, Celsius, and Geddes, consider the honey mentioned Gen. xliii. 11, to be of this sort.

HOPE, a prospect, real or imaginary, which we think of with pleasure, and are desir-

ous of obtaining. The emotion itself is also called *hope*. The Christian's hope of eternal happiness and glory in heaven, is founded on the merits, the blood, the grace, the promises and spirit of Christ, and the unchangeable truth and almighty power of God. Religious hope is distinguished from carnal presumption by its inseparable effect, a cleansing efficacy by the assistance of the Holy Spirit. 1 John iii. 3. Jesus Christ is styled "the hope of Israel," Acts xxviii. 20, as he was promised by God, his manner of coming foretold by the prophets, and the event expected by the people of Israel. He is called "our hope," 1 Tim. i. 1; because he is the only foundation on which to build our hope of any real good here, or of heaven hereafter. It is sometimes taken for that eternal salvation, which is the object or end of our hope. Tit. ii. 13.

HORN, a word used in Scripture as the symbol of strength, Deut. xxxiii. 17; Jer. xlviii. 25; Hab. iii. 4. Hence kingdoms are represented as horns. The *two horns* of the ram in Daniel's vision are the kingdoms of Media and Persia. The *one horn* of the following goat is the kingdom of Greece, under Alexander, which at his death was divided into four parts, predicted Dan. viii. 8. The

little horn which grew out of one of these, is supposed to be the kingdom of Antiochus Epiphanes, who overran Judea, &c. The *ten horns* of the great dragon, Rev. xii. 3, are the kingdoms which compose the Roman empire and dominions of the pope. Various authors have named these kingdoms, but with little precision, because of the continual fluctuations of those countries. Rev. xiii. 1.

HORNET, an insect of many varieties, greatly dif-



fering in shape. This cut represents the kind mentioned in Scripture, and not merely a hornet, as has been commonly shown. Its two small wings move in contact with the larger. Its sting creates inflammation, and sometimes danger. Vast swarms of them distressed the Canaanites, Deut. vii. 20, and even drove to other countries some of the tribes. Josh. xxiv. 12. BOCHART has traced these colonies into Greece, and the Talmudical

writers say that some passed into Africa.

HORONAIM, a city of Moab, perhaps the same as **BETH-HORON**. It is thought to be the city which is called by Ptolemy *Avara*, and by Josephus *Orona*.

HORSE, an animal rare among the early Jews, but common in Egypt, &c. The passage in 1 Kings x. 28, instead of "horses and linen yarn," should read, as it is literally, *horses in strings*, which was and is now the mode of transporting them for sale. As Orientals supposed the sun to drive along the sky in a chariot with horses, they consecrated to him the finest steeds. Israel was once infected with this idolatry. 2 Kings xxxiii. 11.

HORSE-LEECH, a black worm that lives in water, and is now called only *leech*. It occurs only in Prov. xxx. 15.

HOSANNA, an exclamation of praise, or invocation of blessing. It was a common word with the Jews, and seems to mean literally, *save now*. The multitude who uttered this cry before Christ, probably indicated by it their desire and hope that he would now, as their Messiah, raise up their nation from its fallen state. Matt. xxi. 9—15.

HOSEA, the first of the *minor* prophets, as arranged in our Bibles. These twelve books are called *minor* prophets, not from their *inferiority*,

but from their *brevity*. He lived a long time, and prophesied under four kings, viz. Uziah, Jotham, Ahaz, and Hezekiah. The Book of Hosea, which seems to be but a part of the author's predictions, is of a sententious and sometimes obscure style, but always energetic.

HOSPITALITY, love or kindness expressed by entertaining persons kindly. Rom. xii. 13; 1 Tim. iii. 2. The first Christians were remarkably hospitable and kind to all strangers, but particularly to those of the same faith. Paul makes use of Abraham's and Lot's conduct, mentioned Gen. xviii. 2, 3; xix. 1, 2, &c. as examples to encourage and persuade us to the exercise of hospitality. Heb. xiii. 2. Hospitality is to be "used one to another without grudging." 1 Pet. iv. 9.

HOUGH, to disable an animal by severing the great tendon on the back of the hind leg. Josh. xi. 6—9.

HOURLY. (1.) The twenty-fourth part of a natural day, being the common method of measuring time. When the New Testament was written, the Jews divided their day into twelve equal parts, after the manner of the Greeks and Romans, Matt. xx. 3, 5, 6; John xi. 9, which of course varied in length according to the different seasons. When the sun rose at the time we call 6 o'clock, their 3d hour

agreed with our 9th, their 6th with our noon, and their 9th with our 3 o'clock. Their night was divided in the same manner. (2.) *Heur* signifies any fixed season or opportunity. Hence we read of the *hour* of temptation; of judgment; of Christ's death, or second coming; of the power of Satan and his agents against Christ; &c. Rev. iii. 3, 10. Luke xxii. 53.

HOUSE. (1.) A dwelling place. The body is called, 2 Cor. v. 1, *the house of the soul*. The houses in Canaan and other Eastern countries are built in the form of a hollow square. The rooms open into the court in the centre, where some have fountains of water playing. The roof is flat, and, when the sun is not hot, is a place of agreeable retirement. Peter had his vision here. Acts x. 9. An awning is frequently extended over the open space in the centre, to exclude the sun. This was lifted away, and the low battlement of tiles "broken up," by the friends of the man sick of the palsy, whom they had brought across the roofs of the neighboring houses, so that they could lower him down before Christ. Mk. ii. 3; Luke v. 19. When the destruction of Jerusalem came, the disciples of Jesus were to escape from the roofs, if they should be there, without going down into the house. This in our houses would be

impossible; but there they could come down the stairs, and pass through the balconies which led round the inner courts, and so out into the street, through the covered gateway. Mark xiii. 15. (2.) The family household, or tribe, dwelling together. Children do not necessarily form part of a household, as many families are without any. Acts xvi. 15.

HUMILIATION, the act of humbling one's self. It differs from humility. *Humility* is the habitual state of that person's mind who has low thoughts of himself, founded upon the knowledge of his own imperfections and unworthiness, and his dependence upon God. *Humiliation* is a special act of devotional mortification, or self-denial, in an individual or a nation, shown by fasting, prayer, &c.

The humiliation ascribed to Christ, Acts viii. 33; Phil. ii. 8, is a proof of his divine nature; for if Christ were a mere man, or even the highest angel, and was created of God to perform the work of redemption, he did no more than his duty, and would have been eternally lost had he come short of it.

HUMILITY, that grace of the Spirit, which, from a proper sense of lowliness and unworthiness, makes us patient under trials, and contentedly submissive to the will of Providence.

HUSK, the sheath or cover of grain, &c. Numb. vi. 4. 2 Kings iv. 42. It is thought by Wahl, and others, that the husks mentioned in the parable of the prodigal son, are the pods of the carob-tree, or *ceratonia siliqua* of Linnaeus. These pods are about a foot long, somewhat sickle-shaped, and contain a sweet pulp, and several brown seeds like beans. When in season, swine fatten on this food very rapidly, and it is often eaten by the poor people in Syria and Palestine. Luke xv. 16.

HYMN, a religious ode or song. Hilary is said to have been the first composer of metrical hymns to be sung in public worship. The book of Psalms contained the "hymns and spiritual songs" commonly sung by the Jews and early Christians. The Psalms are called, in general, hymns, by PHILO the Jew; and JOSEPHUS calls them "songs and hymns." See SINGING.

HYPOCRITE. (1.) One who dissembles or feigns to be what he is not. Matt. xxiii. Such persons may be detected by their neglect of the duties they enjoin on others; by their zeal for trifles and omission of great duties; by their love of titles and precedence; and by their severe censures of others for sins, which they commit themselves. (2.) One who is deceived, and relies on a false hope. Job xx. 5, and xxvii.

8. Such persons find excuses for obvious neglects ; they study an external rather than inward purity ; they pray in affliction with great fervor, but are apt to neglect that duty in prosperity ; and though keen and active in business, are dull and destitute of zeal in spiritual affairs.

HYSSOP, an herb which, in the East, grows not only in gardens, but also wild. It rises to the height of two feet, growing in bunches and putting out many stalks from a single root. On this account it is extremely well adapted to be used as a sprinkler, as it commonly was in Jewish purifications. It has a pleasant smell, but is very bitter and pungent. When it is said that "Solomon described plants from the great cedar to the hyssop that springeth out of the wall," 1 Kings iv. 33, the smallest of plants seems to be intended. **HASSELQUIST** supposes the plant here mentioned to be a species of moss which grows on stone walls, and is very common on the walls of Jerusalem. **SIBTHORPE** thinks it more probably a little plant still called *hysoppo*, frequently growing on the rocks of Palestine. But **ISAAC BEN OMRAN**, an Arabian author, says that the hyssop grows in abundance on the mountains about Jerusalem. The wall therefore may mean *cliffs*, or the passage may be rendered, *around the walls*.

The soldier who gave our Saviour vinegar, or sour wine with a sponge, on a reed, seems to have added the juice of hyssop, John xix. 29 ; or *gall*, as it is called, Matt. xxvii. 34.

I.

ICONIUM, the chief city of the tetrarchy of Lycaonia ; said by **STRABO** to be well built, and situated in the richest part of the province. The visit of Paul to this place, which was greatly blessed in the conversion of multitudes, happened A. D. 45 or 46. Acts xiv. 1—3. The church thus planted may be traced through eight succeeding centuries, but is lost sight of during the ravages of the Turks and Saracens. At present it is a place of some consequence, and strongly fortified by walls four miles in extent. The population is estimated at 70,000. Though much of the town within the walls lies waste, no Jew or Christian is allowed by the Turks to live there ; but such reside in the suburbs. Its present name is *Cogni*, or *Konee*.

IDDO, a prophet of Judah, who seems to have been the historian of his day, and whose record and genealogies

are mentioned in Scripture. 2 Chron. ix. 29, and xii. 15. His writings never made a part of the canon of the Old Testament. Indeed, had every thing done or said by holy men, according to the will of God, been inserted in the Bible, it would have made the book too large to be useful. Josephus is of opinion that this was the prophet sent to Jeroboam at Bethel, and slain by a lion on his return. 1 Kings xiii. Whether he was the grandfather of Zechariah, is uncertain. Zech. i. 1. There were several other persons of this name. 1 Chr. xxvii. 21; Ezra viii. 17.

IDOL, a representation or image of any sort, created either by art or fancy; any object receiving human worship, in contradistinction to the true God. 1 Cor. viii. 1. 1 John v. 21. As it is the first principle of true religion, that there is one only living and true God, so Jehovah claims divine worship as due only to himself; and has prohibited the worship of idols, as a crime of the first magnitude. Ex. xx. 4. The most fervent remonstrances against paying homage to idols are found in the prophets; and some such passages in Isaiah are considered to surpass in energy, argument, and elegance, any thing that has been written on the subject. Isa. xliv. 12—20, and xlv. 1, 2, &c.

The following idols are mentioned in Scripture :—

Adram-melech, 2 Kings xvii. 31.
Anamelech, 2 Kings xvii. 31.
Ashima, 2 Kings xvii. 30.
Ashtaroth, Jud. ii. 13.
Baal, Numb. xxii. 41. (in the plural *Baalim*, 1 Sam. vii. 4.)
Baal-berith, Jud. viii. 33.
Baal-peor, Numb. xxv. 3; Deut. iv. 3.
Beelzebub, 2 Kings i. 2.
Bel, Isa. xlv. 1; Jer. i. 2.
Castor and Pollux, Acts xviii. 11.
Dagon, Jud. xvi. 23.
Diana, Acts xix. 24—41.
Jupiter, Acts xiv. 11, 12.
Mercury, Acts xiv. 12.
Moloch, Lev. xviii. 21. (called *Milcom*, 1 Kings xi. 5, and *Malcham*, Zeph. i. 5.)
Nebo, Isa. xv. 46.
Nergal, 2 Kings xvii. 30.
Nibhaz, 2 Kings xvii. 31.
Nisroch, 2 Kings xix. 37.
Remphan, Acts vii. 43.
Rimmon, 2 Kings v. 18.
Sheshach, Jer. li. 41.
Succoth-benoth, 2 Kings xvii. 30.
Tammuz, Ezek. viii. 14.
Tartak, 2 Kings xvii. 31.

Beside which were the *Terephim*, and the *Golden Calves*.

The Jews seem never to have had idols peculiar to themselves, but to have often adopted those of other nations.

IDOLATRY is either internal or external. Internal is an inordinate love of the creatures, riches, honors, and the pleasures of this life. Eph. v. 5. Col. iii. 5. Phil. iii. 19. External is the paying of homage to outward objects, either natural or artificial; and this is the more common sense of the term.

Soon after the flood, men

fell into idolatry. A large portion of our race have ever since practised this sin—dreadfully indicative of the corruption and degradation of human nature. At first, heavenly bodies, and eminent benefactors of mankind, were worshipped, then animals, plants, reptiles, and figures made by art. To these were paid not only reverence and devotion, but the most horrid rites. The grossest indecencies, murder, suicide, torture, drunkenness, and every abomination, have been considered proper acts of worship. In pagan countries, idolatry still retains these shocking characteristics.

In Burmah, beside idolatrous temples, they have *pagodas*, which are nothing more than piles of brick and earth, set up in honor of their gods, as we erect pillars to commemorate events. They are generally solid, and cannot be entered. Worship and offerings, &c. are made before them.

The veneration which Roman Catholics pay to the virgin Mary, angels, and saints, crosses, images, relics, and the host, (or bread of the Lord's supper,) is idolatry. This they of course deny, and consider the worship paid to God as *supreme*, and that which is paid to saints, &c. as *subordinate*.

When we consider in how many ways we may practise inward idolatry, Phil. iii. 19;

Col. iii. 5, we should carefully watch and pray against this dreadful sin. It is to be feared that great multitudes have their hearts set on some earthly object, who little think themselves idolaters.

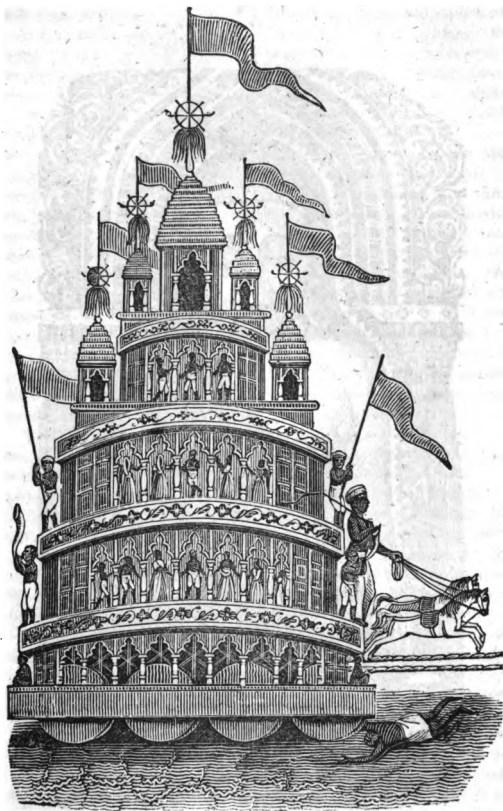
The idol portrayed on the opposite page is BOODH, or, as he is more commonly called, GAU'DAMA. He is sitting in the usual posture, (chairs being there unknown,) a yellow cloth cast over his left shoulder and arm, and his right hand resting on his knee. The image is generally placed, as here shown, on a pedestal, in an arch or niche, prepared for the purpose, near the centre of the temple.

The next engraving represents the car of JUGGERNAUT. The horrible scenes of his annual festival are familiar to the readers of missionary intelligence. The figure holding the reins, as well as the horses, are carved images of colossal size. The car is drawn by two ropes, to which thousands of the inhabitants attach themselves. See HEATHEN.

IDUME'A, a district on the south margin of Palestine, embracing a part of Arabia, and receiving its name from Edom, (i. e. Esau,) who first settled it. During the Babylonish captivity, the Edomites seem to have seized on a considerable portion of Judea. Long before the birth of Christ, they had been reduced



THE IDOL BOODH, OR GAUDAMA



CAR OF JUGGERNAUT,
Exhibited at the public celebration of his worship.

to subjection, and multitudes of them embraced the Hebrew faith. The region, however, seems to have retained their name in the days of Christ, and for some ages afterwards. Mark iii. 18. It was the native country of Herod.

ILLYR/ICUM is about 480 miles in length, and 120 in breadth. It has Austria and part of Hungary on the north, Servia on the east, and the Adriatic Sea and part of Macedonia on the south. Here the gospel was preached and a Christian church planted by Paul, which can be traced through eight centuries; and to this day not a few nominal Christians reside here. Rom. xv. 19. It is now called *Sclavonia*, or *Albania*.

IMAGE, any similitude, likeness, copy or resemblance. Jesus Christ is said to be the "image of God," Heb. i. 3, as he represents God to us, and is "in the form of God," essentially and not circumstantially; for there can be no *form*, or "*express image*," of God, but what is essentially divine. The phrase seems to imply sameness in nature and distinctness in person. Man is said to have been made in the image of God, Gen. i. 26, 27, because he resembled God in being wise, holy and immortal, and in possessing dominion over the creatures. Idols, carved into shapes supposed to resemble

various deities, are called *images*. 2 Kings iii. 2.

IMPUTE, to put any thing to a person's account. The righteousness of Christ is *imputed* to those who believe on him, and their sins are imputed to him. Rom. iv. 6—8. 2 Cor. v. 19.

INCENSE, a fragrant gum, brought from Arabia and the East Indies. The form of the tree is not precisely known. The incense used in the Jewish offerings, at least that which was burnt on the altar of incense, and before the ark was a precious mixture of sweet spices, stacte, onycha, galbanum, and pure frankincense, beaten very small. Ex. xxx. 7, 34. None but priests were to burn it, nor was any, under pain of death, to make any like to it. This incense was burnt twice a day on the golden altar. Where so many victims were daily slaughtered and burnt to ashes, some such perfume was necessary. It seemed also beautifully emblematic of prayer. Ps. cxli. 2. Rev. viii. 3, 4.

INCHANTERS, persons who practise incantations or charms, particularly on serpents. There are still such persons in the East, whose performances are very astonishing. Sometimes, when a poisonous snake is known to have got into a house or ship, one of these men is sent for, who

induces it to come forth, puts it in a bag, and carries it away. Compare Ps. lviii. 4, 5. HASSELQUIST saw and describes these things, as have several others.

INFIRMITY, in Scripture, means, (1.) Sickness, Luke xiii. 12; 1 Tim. v. 23; (2.) Afflictions, 2 Cor. xii. 10; (3.) Natural appetites, such as hunger, thirst, sleep, &c. Matt. xxiv. 41; (4.) Weakness of human nature, Gal. iv. 13; Rom. viii. 26. Mere infirmities are not sins, except so far as we bring them on ourselves. Christians are bound to pay a tender regard to the infirmities of others. Rom. xv. 1.

INKHORN, a small portable case for pens and ink; which is often worn by writers in the East, fastened to some convenient part of the dress. Ezek. ix. 2, 11.

INN, in our Bible, means generally a *caravansera*.—Some are simply places of rest, near a fountain, if possible; others have an attendant, who merely waits on travellers; and others have a family, which furnishes provisions, &c. like our taverns. They are found in every part of Turkey, and are there called *khans*.

INSCRIPTION, or **SUPERSCRIPTION**, writing on coins, pillars, &c. Much of the history of nations may be learnt from them. Matt. xxii. 20.

The history of Greece, for 1318 years, is inscribed on the Arundel marbles. Parts of the law of Moses were inscribed on the altar at Ebal. Deut. xxvii. 8.

INTERCESSION, the act of coming in between two parties, in order to plead in behalf of the one that has offended. Christ intercedes for his church, by appearing for it before the Father, by presenting the merits of his sacrifice once offered, and obtaining answers to petitions or prayers made in his name.

IRON was known very anciently. Gen. iv. 22. Moses speaks of its hardness, Lev. xxvi. 19; of the iron mines, Deut. viii. 9; of the furnace in which it was made, Deut. iv. 20; and that the bedstead of Og, king of Bashan, was of this metal, Deut. iii. 11.

ISAIAH, a prophet of Israel, who wrote the inspired book of that name. His language is remarkable for elegance and sublimity; and his wondrous prophecies are yet being expounded by events. He seems to have been favored with an entire view of the gospel dispensation from the birth and sufferings of Christ to the day when all shall know God. He is thought to have died about 70 years before Jeremiah prophesied.

ISHI, a *husband*. It is said, Hos. ii. 16, that Israel should no more call God

"Baali," *Lord*, or rigid Master, but "Ishi," *husband*, a kind and gentle ruler.

ISRAEL, the common name of the Hebrew people and country. The name means "Prince with God," and was given to Jacob after his prevalent prayer at Peniel.

Under Rehoboam, successor to Solomon, a fatal schism took place between the tribes of Judah and Benjamin, and the rest of the nation. 1 Kings xii. The land was then divided into *Judah*, of which Jerusalem continued the metropolis; and *Israel*, of which Samaria was the royal residence. This division occasioned many dreadful civil wars, and wholly separated the ten tribes from the true religion. At length, after having existed about 250 years, Israel was entirely destroyed, 1 Kings xvii. 6, &c.; and the whole country was then called JUDAH, or Judæa. About 130 years after the overthrow of the ten tribes, Judah was laid waste by Nebuchadnezzar, and the people carried captive to Babylon, where they continued 70 years. 2 Kings xxv. 9. Jer. xxxix. 2, and xxiv. 11, 12. Under Darius and Cyrus many of the Jews returned, and the temple was rebuilt a little more than 500 years B. C. See CANAAN, and HEBREWS.

ISSUE, an effect or result arising from some cause. It

is applied to children, who, from the relation which they bear to their parents, are called *issue* or *offspring*; and to a running sore in the flesh, sometimes arising from a small artificial incision.

ITURE'A, a region in the north-east part of Palestine, thought to have derived its name from Jetur, a son of Ishmael. Hauren was one of its cities, whence the province was called *Hauranitis* by the ancients. Philip was its tetrarch in the days of Christ. Luke iii. 1. The modern name is *Houran*.

IVORY is the tusks of elephants, resembling horns. Ezek. xxvii. 15. Some tusks are from 90 to 125 pounds weight; and one found in the isle of Sumatra, in the East Indies, is said to have weighed 330 pounds. The ivory of Ceylon is best, and does not become yellow by age. In Russia, and other places of Europe, a kind of ivory is found buried in the ground; and at Petersburg is a tusk of 180 pounds weight. But whether these be real teeth of elephants, dropped there long ago; or horns of fishes, brought thither at the flood; or the remains of some huge animal, whose race is now extinct; or a kind of substance formed in the earth,—we cannot determine. Ivory was anciently very plentiful in Canaan; wardrobes were cased with it

to prevent the damage of moths. Ps. xlv. 8. Solomon had a throne of it. 1 Kings x. 18, 22.

J.

JAB'BOK, a brook rising in the mountains of Gilead, and entering the Jordan just after it leaves Lake Gennesareth. Deut. ii. 37.

JACINTH, the same as *hyacinth*; a precious stone of a yellowish color, brought generally from Ceylon.

JAC'OB, the second son of Isaac, and founder of the Jewish nation, was born A. M. 2167. He removed to Egypt with his family at the request of Joseph, and died after having dwelt in Goshen 17 years.

JA'H, a Hebrew contraction for *Jehovah*. Ps. lxxviii. 4.

JAHAZ, a city of Moab, called also **JAHAZAH**. Josh. xiii. 18. It is called by Ptolemy *Ziza*.

JAMES the Great, or Elder, and **JOHN** the evangelist, sons of Zebedee and Salome, were originally fishers of Bethsaida in Galilee. Matt. iv. 21. They were called *Boanerges*, or "the sons of thunder." Mark iii. 17; Luke ix. 54. After our Saviour's resurrection, it seems they for a while returned to their busi-

ness of fishing. John xxi. 2, 3. About A. D. 44, **JAMES** was murdered by Herod. Acts xii. 2. He is now the pretended patron saint of Spain.

2. **JAMES** the Less, called the brother of our Lord, was the son of Cleophas, by Mary, the sister of the blessed Virgin. He was called *the less*, probably, because smaller or younger than the former. For the admirable holiness of his life, he was surnamed *the Just*. Our Saviour appeared to him by himself, after his resurrection. 1 Cor. xv. 7. About three years after Paul's conversion, he was at Jerusalem, and was considered as a pillar or main prop of the church there. Gal. i. 19. He was put to death by order of *Annas*, the high priest.

The *General Epistle of James* was written by this apostle. It is called general, because not addressed to any particular church. It is one of the most pathetic and instructive in the New Testament; and contains an admirable summary of those practical duties which are incumbent on all believers.

JANNES and **JAMBRES**, the leading magicians of the company who counterfeited the miracles of Moses before Pharaoh. 2 Tim. iii. 8.

JA'PHETH, Noah's eldest son, born A. M. 1556. He was prophetically blessed by his dying father. His pos-

terity settled all Europe, the north of Asia, and probably America. The latter continent is now, at least, inhabited by his descendants. They have also, by conquest and otherwise, become possessed of Southern Asia, Syria, Palestine, &c. according to the prediction of Noah, Gen. ix. 27.

JASH'ER. The book of Jasher was probably a public register in which memorable events were written by a scribe of this name. Josh. x. 13. That it was the practice of the Jews to keep such a register, appears from various passages. 1 Kings xi. 41; 2 Chron. xii. 15, and xx. 34, &c. These archives were laid up in the temple, and Josephus sometimes refers to them for the truth of his narrative.

JASPER, a precious stone of various colors, white, red, brown and bluish green. It is somewhat like the finer marble, or the half transparent gems. It strikes fire with steel; but makes no effervescence in aquafortis. It is found in the Indies, in Persia, Syria, Armenia, Bohemia, &c.

JEHOSH'APHAT, one of the best of the kings of Judah, ascended the throne A. M. 3090, and reigned 25 years. His regard for the spiritual interests of his people was shown in his sending missionaries into all parts of his kingdom. 2 Chron. xvii. 9.

The valley of Jehoshaphat lay between Jerusalem and the Mount of Olives. Joel iii. 2, 12.

JEHO'VAH, the name of God, often rendered **LORD** in our Bibles, and printed in capitals to distinguish it from *Lord*, signifying a governor. The pagan name *Jove* and the name *Jevu* of the Moors seem derived from the true name of God.

JEPHTHAH, the tenth judge of Israel, who, in consequence of an extraordinary vow, sacrificed his daughter. Jud. xi. Some learned men, by altering one of the original words a little, and some considerations connected with the narrative, infer that he only consigned her to celibacy. In his day Troy was burnt by the Greeks, about A. M. 2800.

JEREMIAH, a prophet who wrote the book which bears his name, and also the **BOOK OF LAMENTATIONS**, which is, in the original, a sublime specimen of pathetic poetry. He prophesied 70 years after Isaiah, and during part of the reign of Josiah. The last chapter seems to have been added by *Ezra*. He is called *Jeremy*, in the New Testament.

JERICHO, a city of the Benjamites, 19 miles east from Jerusalem. Josh. xvi. 1, 7. The curse pronounced (Josh. vi. 26.) upon the man who should rebuild this city, after its destruction by Joshua, was

literally fulfilled in the days of Ahab, 537 years after this, upon Hiel. 1 Kings xvi. 34. After its restoration it flourished, and became in importance second only to Jerusalem. There seems to have been, however, during this interval, another Jericho, where David's insulted ambassadors remained till their beards were grown. The road to Jericho was through a rocky desert, infested with robbers. Luke x. 30. It is to this day the most dangerous road in Palestine. Sir F. Henniker, an English traveller, was in this very place robbed and wounded by a party of Arabs, in 1820. The plain on which it stood was extremely fertile, noted for palm-trees, and for the best of balm. The general depression of the country has sunk noble Jericho into a mere mud-built village. Its present name is *Erika*, or *Rika*.

JEROBOAM. The first king of Israel, one of the most wicked rulers that ever lived. He was a distinguished man under Solomon, and was chosen head of the ten tribes which revolted after Solomon's death, A. M. 3029. He reigned in horrible wickedness 22 years. 1 Kings xi. xii. xv.

JEROBOAM II. the 13th king of Israel, succeeded his father, Joash, A. M. 3179, and reigned over Israel 41 years. He was a very wicked prince,

but raised his kingdom to great outward prosperity. 2 Kings xiv. xv.

JERUB'BAAL, the same as **GIDEON**.

JERUSALEM, the capital of Judea, first called *Salem*, where Melchisedek was king, Gen. xiv. 18, who, as some suppose, built it. It stands 42 miles east of the Mediterranean. The name signifies the Vision of Peace. It was called *Jebus* by the Jebusites, who possessed it, and held the castle of Sion, till David dislodged them, and took the place. 1 Chr. xi. 4, 5, 7. It is surrounded with a strong wall 40 or 50 feet high. Its general form is nearly a heptagon, or figure with seven sides. The circumference is nearly three miles.

Every male Jew was commanded to go to Jerusalem thrice a year to worship. It was a city often plundered by armies, and several times burnt. 1 Kings xiv. 16. After Nebuchadnezzar destroyed it, (2 Chr. xxxvi.) it lay in ruins 130 years, when it was rebuilt by Nehemiah. Many years afterward it was again destroyed by Ptolemy. Afterward it suffered a similar fate from Antiochus Epiphanes, who killed 40,000 of the inhabitants, and sold for slaves as many more. It was rebuilt by Judas Maccabeus, and was somewhat flourishing in the time of our Saviour. About A. D. 70, after a dreadful

siege of two years, during which the inhabitants suffered so much from famine as to eat, in some instances, the dead bodies of their friends, it was taken by Titus Vespasian; and our Saviour's prediction that it should become a heap of ruins, was fully verified. It gradually became settled again, but in A. D. 134, the emperor Adrian banished all the Jews, prohibiting their return on pain of death. The temple was demolished and the site ploughed up. Christians were not embraced in this edict, and remained in great numbers. He also changed the name of the city to *Ælia*, which it retained, almost exclusively, till the time of Constantine, when its original name was restored. In A. D. 614, the Persians captured it, and 90,000 Christians were slain. In 637, the Saracens seized it, and kept it till 1079, when the Seljukian Turks became its masters. Soon afterwards the *Crusades* were begun, and continued, from time to time, for a century, when the Ottoman Turks became its possessors; and they remain so to this day, oppressing the Jews and Christians with great cruelty.

On the site of the temple is a magnificent mosque. Its present population is by some computed at 20,000, but by Mr. Jowett at about 12,000; one fourth of which are Jews; but there has been no regular cen-

sus for many ages. The Greek Christians are estimated at 2000, and the Roman Catholics at 1500. There are also Armenian, Coptic, Syrian and Abyssinian Christians residing here. The city is without trade, and consequently exceedingly poor. The Latins subsist chiefly on remittances from Catholic countries; the Greeks and Armenians by the contributions of the pilgrims, and the Jews on collections made all over Europe, and brought by pilgrims. A late writer, speaking of their wretched poverty, says "their houses are as dunghills." The Turk exacts money from them all, without mercy or justice.

The Christian and Jewish pilgrims which annually resort here, amount to several thousands. To these the places where the events of our Saviour's life and death occurred, are shewn with ridiculous minuteness: in many cases, they are unworthy of confidence. Protestant missionaries have of late years made known on this sacred spot the glorious grace of our Lord Jesus Christ. No less than eight of these labored there in one year during Mr. Jowett's visit. The obstacles to success, however, are peculiarly great.

JESUS, the name given to Messiah, by his parents, at the command of the angel, Matt. i. 21; the word means Saviour. His divinity appears from the *titles* of Deity being

applied to him, Rom. ix. 5; Rev. i. 11; from the unqualified ascription to him of the *attributes* of Deity, as *eternity*, Rev. xxii. 13; *omniscience*, Rev. ii. 23; *omnipotence*, Phil. iii. 21; *omnipresence*, Matt. xviii. 20. He is declared to be the *Creator*, John i. 12; the *Preserver*, Col. i. 16, 17; the *true God*, 1 John v. 20, 21; to have the power of forgiving sins, Matt. ix. 2—6; Col. iii. 13, &c.; to have power to raise the dead, John v. 21, 25; to be the Judge of quick and dead, 2 Cor. v. 10; Rom. xiv. 10. He was often *worshipped*, and did not forbid it; and such worship is declared proper, Phil. ii. 10, 11; Heb. i. 6. See also Numb. xxi. 5, 6; Ps. lxxviii. 56; John xx. 28; Luke xxiv. 51; Mark iv. 39; Col. ii. 10, &c.

JEWS. See HEBREWS.

JOASH, king of Judah, began to reign about B. C. 874, and reigned 40 years. In his days LYCURGUS flourished.

JOASH, king of Israel, ascended the throne about B. C. 835, and reigned 16 years.

JOB lived about 1500 years B. C. and his trial seems to have occurred about 29 years before the Israelites came up out of Egypt. Calmet and others make Uz, his country, to have been Arabia Deserta; but Lowth, Magee, Horne, &c. prove it to have been Idumea.

The *Book of Job* is agreed to be the most ancient now in existence. It is a historical

poem, lofty, magnificent, diversified and touching. Though Job is here proved to have been a pattern of patience, probity and devotion; yet all his expressions cannot be justified. His friends cherished unfounded suspicions of his guilt, but their speeches are weighty and pious. It was probably written by Job himself, copied, improved and circulated by Moses.

JOEL, a Hebrew prophet, of whose history nothing is now certainly known. Most modern commentators believe him to have been cotemporary with Amos and Hosea. The book is of a highly poetical style, and is greatly admired by critics for its elegance and sublimity.

JOHN THE BAPTIST, the harbinger of Christ. He remained obscure till the age of 30, when he began to preach, and baptized thousands who confessed their sins. He was put to death by Herod Antipas.

JOHN, brother of James, was of a very mild and affectionate disposition, but bold in preaching. See JAMES. John was the Saviour's beloved disciple, and younger than the rest. After suffering much for his religion, under the emperor Domitian, he was banished, A. D. 95, to Patmos, where he wrote the Revelation. When Nerva became emperor, he was recalled, and lived to write his *Gospel* and three *Epistles*.

He died at Ephesus, at about the age of 100 years. Before his death, the various Heresies of the Ebionites, Cerinthians, Docetæ, Gnostics, Nicolaitans, &c. had been broached. These, and other errors, are fully exposed in his Gospel and Epistles, though they are not all mentioned by name.

JOHN, surnamed MARK, the companion of Paul and Barnabas. Acts xii. 12. Some suppose this to be the Mark who wrote the second Gospel.

JOHN, a member of the Sanhedrim, and relation of the high priest. Acts iv. 6.

JONAH lived earlier than any of the minor prophets, probably in the reign of Jehu. From his history the Greeks seem to have derived their story of Hercules having been three days without injury in the belly of a dog, sent against him by Neptune. The fable of Arion and the dolphin has probably the same origin.

JOPPA, a seaport of Palestine, of very ancient date, though possessing an inferior harbor. Its name is thought to have been derived, from *Japhet*, son of Noah, who founded it. It is now nothing more than a ruinous village of fishermen, called by the natives *Jaffa*.

JORDAN, a river which rises in Mount Lebanon, about 12 miles north of Cæsarea-Philippi. About 12 miles more to the south, it receives a considerable branch, which, under

ground, proceeds from the Lake Phiala. About 15 miles further south, it forms the waters of Merom, or lake of Samechon, (both names signifying the *higher lake*,) which is nearly 4 miles broad, and $7\frac{1}{2}$ long. Twenty-eight miles farther south, it forms the Lake of Gennesareth, which is 16 miles in length, and five in breadth. Thence it runs southward through a long desert valley, whose air is unwholesome, till it loses it self in the Dead Sea. Its whole course is about 160 miles. It overflows its banks in March or April, by the melting of the snow on Lebanon and Hermon. Before it enters the Dead Sea, its ordinary breadth, according to Shaw, is 30 yards, and 25, according to Thomson. The ordinary depth is about 12 feet; but this was greatly increased at certain seasons. The current is very rapid. It has an outer bank, about a furlong distant from the other; such, it seems, was its width when it was swelled. The banks of a great part of it are covered with thickets, in which lions were wont to lodge. When driven thence by the overflowing of the river, they wandered about, and were dangerous to such as dwelt near. Jer. xlix. 19. Almost all the streams in Palestine but this become dry in the midst of summer. Its waters are remarked for being pecu-

liarily sweet and wholesome. There were fordable places during the dry season, Judges iii. 28; and several ferries, 2 Sam. xix. 18. The deep stream of Jordan was divided under Joshua, and by Elijah and Elisha. In it John baptized multitudes, and among them our Saviour. Josh. iii. 2 Kings ii. Matt. iii. Mark i.

JOSHUA, the successor to Moses, as leader of Israel. He was born A. M. 2460, and died about 17 years after Moses. Seven years of his government he was engaged in the conquest of Canaan, and during the remainder, he enjoyed it in peaceful possession. He was the writer of the first of the *historical books* of the Old Testament, as they are called, which include all the succeeding books as far as Esther. Though the writings of Moses (called the *Pentateuch*, because in five books) are in a large degree historical, yet because they contain the law which God gave on Sinai, they are together called *The law*. John i. 17. His expulsion of the Canaanites is abundantly corroborated by profane history. Among the many evidences from hence, we may mention the pillar which Procopius saw in the time of Justinian, near to where Tangier, in Africa, now stands, on which were inscriptions to this effect—"WE ARE FUGITIVES FROM THE FACE OF JOSHUA, THE ROBBER,

THE SON OF NUN." The pagan fable of Phaeton driving the chariot of the sun for one day, is thought to have arisen from its standing still, at the word of Joshua.

The **BOOK OF JOSHUA** comprises the history of about twenty years, and forms a continuation and completion to the Pentateuch. It describes the conquest of Canaan; its partition among the tribes; and the death and burial of Joshua. The latter passages were written by *Phinehas*, or some subsequent prophet. Josh. xxiv. 29—33.

JOT, a point; the least assignable quantity. The allusion is to the Hebrew letter *Jod*, which is scarcely more than a point. Matt. v. 18.

JOTHAM, a king of Judah, successor to Uzziah. He reigned 16 years, during the latter part of which Rome was founded.

JOURNEY, a passage from place to place. A "sabbath day's journey" was about a mile; a common day's journey was about twenty miles.

JOY, an agreeable affection of the soul, arising from the hope or possession of some benefit. Religious joy is the delight and satisfaction of the soul in its union with God in Christ, as the greatest and highest good.

JUBILEE. An extraordinary festival held every seventh sabbatical year. It commenced on the day of atone-

ment, and was like the sabbatical year, but more important. All debts were cancelled, and even those slaves who had voluntarily relinquished their freedom at the end of six years' service were liberated. The whole state of society was now in some degree reorganized, by universal restitution; no family could, therefore, be doomed to perpetual poverty. The value of estates, of course, diminished in proportion to the nearness of the jubilee. Houses in walled towns, except those which belonged to the Levites, did not revert to their original owners in the jubilee. Lev. xxv. 29, 30.

The laws concerning the sabbatical year and the jubilee afford a decisive proof of the divine mission of Moses; for what lawgiver in his senses would have enacted a statute which required a special interposition of Heaven to facilitate its execution? The jubilee tended to preserve the distinction of tribes, by rendering it necessary for families to preserve their genealogies. Thus was the family of the Messiah certainly known. Dr. Hales, the chronologist, makes one of the years of our Saviour's ministry to have been the jubilee, which gave the people great opportunity for attending to his instructions. Luke iv. 18, 19.

JUDAS, called Iscariot, probably from *Ish-cariotta*,

"the man who has the bag." There is no reason to suppose his *appearance* of piety was ever, to human eye, less than that of the other disciples. After his dreadful apostasy, he hung himself in despair; but the cord or the limb of the tree breaking, he fell, burst open, and died miserably.

JUDAS or JUDE, the same as THADDEUS LEBBEUS, brother of James the Less. Matt. x. 3. He was one of the twelve apostles. He wrote an *Epistle*, which bears his name, and is intended chiefly to guard believers against false teachers.

JUDEA, or JEWRY, a name now applied to the whole of Canaan, which was never so called till after the captivity. Sometimes the whole land of Canaan seems in the New Testament to have been called Judea, Gal. i. 22; but more properly it was divided into *Galilee*, *Samaria* and *Judea*. Judea, thus taken, contained the original portions of the tribes of Judah, Benjamin, Dan, and Simeon. It consisted of three parts: the plain country on the west; the hill country southward of Jerusalem; and the south, toward the borders of the land of Edom. Matt. iii. 1. Acts ii. 9. See CANAAN.

JUDGES. 1. Officers of law and justice. The Jews had three courts. (1.) A court of three or seven petty judges, who decided small cases. (2.)

A court of 23, whose power in some cases extended to life and death. (3.) The great *Sanhedrim*, which determined the highest cases, and was the last appeal. It consisted of 70 judges, of which the high priest was president. Each court had cognizance of both civil and ecclesiastical cases.

2. Extraordinary men, raised up by Jehovah, to deliver Israel from oppression, before they had a king. When the nation sinned, it was punished by anarchy, invasion, or conquest; but when it had been duly humbled, a deliverer was found.

The following is a list of the judges in their order, with the length of their administration, and the times of the intervening oppressions.

	Years.
Othniel judged Israel,....	40
Oppression of Moab,...	18
Ehud,.....	80
Oppression of Philistia,...	1
Shamgar,.....	1
Oppression of Canaan,...	20
Deborah and Barak,....	40
Oppression of Midian,...	7
Gideon,	40
Abimelech,.....	3
Tola,.....	23
Jair,.....	22
Oppression of Ammon,...	18
Jephthah,.....	6
Ibzan,.....	7
Elon,.....	10
Abdon,.....	8
Oppression of Philistia, }	
Samson last 10,..... }	40
El,.....	40
Oppression of Philistia,...	20
Samuel,.....	12

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The apostle Paul says, that the period during which Israel was governed by judges was "about 450 years." Acts xiii. 20.

The BOOK OF JUDGES forms an important part in the history of Israel; and independently of the ample proofs of its authenticity found in its style, and in its being quoted by both Old and New Testament writers, the transactions it records are confirmed by traditions current among the heathen. Thus we find the memorial of Gideon's transactions preserved by *Sancho-niatho*. The *Vulpinaria*, or feast of the foxes, celebrated by the Romans in the month of April, (the time of the Jewish harvest,) in which they let loose foxes, to whose tails were fastened burning torches, was derived from the story of Samson. In the history of Samson and Delilah, we find the original of Nisus and his daughters, who cut off those fatal hairs upon which victory depended. Dr. A. Clarke has fully shown that Samson is the original and essential Hercules of pagan mythology.

JUDGMENT, that faculty of the soul, by which it perceives the relation between two or more ideas, and discerns right from wrong; the solemn action and trial at the great and last day, Eccl. xii. 14; Jud. 6; the sentence or decision of a judge, 1 Kings iii. 28; the remarkable punish

ments of God, Prov. xix. 29 ; afflictions and chastisements for trial and profitable instructions, 1 Pet. iv. 17 ; sentiment or opinion, 1 Cor. i. 10 ; advice, 1 Cor. vii. 25 ; the gospel or kingdom of grace, Matt. xii. 20 ; the skill, knowledge or understanding which a person has attained in any art, science or business ; a court of justice existing among the Jews in the time of our Saviour, which had cognizance of petty causes only, and to which there is an allusion Matt. v. 22.

JUNIPER, an evergreen, not unlike the cedar, and sometimes called by that name. Whether this was the exact tree meant by the Hebrew word **ROTHEM**, is very uncertain. It occurs only 1 Kings xix. 4, 5 ; Job xxx. 4, and Ps. cxx. 4.

JUPITER, the principal deity of the ancient heathens. Perhaps the name is derived from *Ja*, or *Jehovah*, and *pater*, father. There were many Jupiters. Three were principally famous—the son of *Æther*, the son of *Cœlus*, and chiefly, the son of *Saturn*. Historians discover that he was son to a king of Crete, who lived about the time of *Moses*, and was one of the most wicked wretches that ever breathed, though his port and bearing is always described as dignified and commanding. The heathens, however, whose theology was chiefly

derived from the fictions of their poets, believed that he had the government of heaven and earth ; and that under him Neptune ruled the sea, and Pluto was king of hell. The noble demeanor of *Barabas*, and his miracles, made the citizens of *Lystra* imagine that *Jupiter* had visited them. Acts xiv. 11.

JUSTIFY, to clear a person from the charge of guilt ; to make his innocence appear ; to acquit a sinner from the guilt or punishment of sin, by pardon, through the imputation of Christ's righteousness. Rom. iii. 28, and v. 9. The word never signifies *to render holy*. This is done by sanctification, which is righteousness imparted by the Holy Ghost, and acquired by the believer. Justification is by righteousness imputed. Man cannot be justified legally ; Rom. iii. 20 ; Gal. ii. 16 ; but evangelically, Rom. v. 1 ; and this is said to be by grace freely, Rom. iii. 24 ; Tit. iii. 7 ; by faith, Gal. iii. 8 ; by Christ, ii. 16 ; by his blood, Rom. v. 9.

K.

KAB. See **CAB**

KA'DESH, **KEDESH**, or **KA'DESH-BAR'NEA**, a place on the south of Canaan, about 24 miles south from Hebron, and on the edge of the wilder

ness of Paran. Numb. vii. 16. It was anciently called EN-MICHPAT, or *Well of Judgment*, because there the Canaanites had judged their people near to a well. Gen. xiv. 7. Some authors suppose it was the same as RITHMAH. Numb. xxxiii. 18.

KAD'MONITES, a tribe of Canaanites, east of Jordan, near Mount Hermon. Gen. xv. 19. *Cadmus*, the famous inventor of the Greek alphabet, is thought to have emigrated from this country.

KEDAR, a son of Ishmael, and father of the Kedarenes, who resided about the south parts of Arabia the Desert, ordinarily in tents, but sometimes in villages, and whose glory and wealth chiefly consisted in their flocks and herds. Song i. 5. Isa. xlii. 11; and xxi. 16, 17.

KEDRON. See CEDRON.

KEN'ITES, a tribe of Arabians, whose border extended west of the Dead Sea. 1 Sam. xv. 6.

KING, the sovereign of a nation. His power, in some countries, is limited by law, and a senate or parliament. In others it is absolute. The kings mentioned in early Scripture were very petty princes, whose power often extended no further than a single city. The Lord himself was Israel's king, until they became discontented, and *Saul* was given to be their ruler.

The following is a table of

the kings of the Hebrews, both before and after their division into the governments of Judah and Israel:—

Saul	reigned	40 years.
David	"	40 "
Solomon	"	40 "
Rehoboam	"	1 "

Kings of Judah.

Rehoboam	reigned	17 years.
Abijam	"	3 "
Asa	"	41 "
Jehoshaphat	"	27 "
Jehoram	"	8 "
Ahaziah	"	1 "
Athaliah	"	6 "
Jehoash	"	40 "
Amaziah	"	29 "
Uzziah	"	52 "
Jotham	"	16 "
Ahaz	"	16 "
Hezekiah	"	29 "
Manasseh	"	55 "
Ammon	"	2 "
Josiah	"	31 "
Jehoiakim	"	11 "
Jehoiakin	"	3 months
Zedekiah	"	11 years.

Kings of Israel.

Jeroboam	reigned	29 years.
Nadab	"	2 "
Baasha	"	24 "
Elah	"	2 "
Zimri	"	7 days.
Omri	"	6 years.
Ahab	"	29 "
Ahaziah	"	1 "
Joram	"	19 "
Jehu	"	28 "
Jehoahaz	"	17 "
Jehoash	"	41 "
Jeroboam II.	"	41 "
Zechariah	"	6 months
Shallum	"	1 "
Menahim	"	10 years.
Pekalah	"	2 "
Pekah	"	20 "

Hosea carried captive.

KINGDOM, (1.) The territories of a king; (2.) Royal power and dominion. Where

the word occurs in the New Testament, it is generally synonymous with *reign*. Matt. iii. 2, 5, 19, 20; xiii. 47, &c.

The two Books of **KINGS** are thought to have been digested into their present form by *Esra*, from records and writings by the various kings, scribes, and prophets, mentioned in them.

KIR, (1.) A city of Moab, Isa. xv. 1, called also **KIR-HARESETH**, and **KIR-HARETH**, Isa. xvi. 7, 11, and **KIR-HERES**, Jer. xlviii. 31. (2.) A city of Assyria. Amos i. 6. 2 Kings xvi. 9. (3.) A city of Media. Isa. xxii. 6.

KIR/JATH-JE'ARIM, or **KIRJATH-BAL**, was a city of

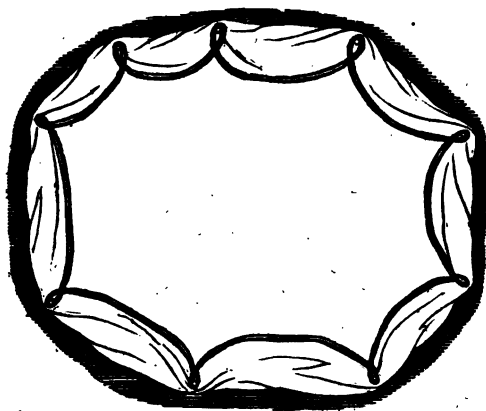
the Gibeonites, 10 miles north-west of Jerusalem. Here the ark of God abode 80 years after it had been restored by the Philistines.

KISHON, a river rising at the foot of Mount Tabor, passing by the base of Mount Carmel, through the plain of Esdraelon, and falling into the sea at a place called Caypha. On its banks was fought the famous battle in which 10,000 Hebrews, under Deborah and Barak, routed the vast host of Canaanites under Sisera, and freed Israel from a grievous oppression of 20 years.

KITE, the same as **VULTURE**.

KNEADING TROUGHS.

The word so rendered means a



round piece of leather with loop | and a leathern thong by which
holes in the circumference, | it can be drawn together as a
12*

purse, and slung over the shoulder, or hung on a camel. Spread on the ground, it answers for a table and tablecloth, and contains the fragments when the meal is finished. The description, Ex. xii. 34, is entirely incompatible with a *wooden bowl*; for the "trough," as it is rendered, was "bound up in their clothes upon their shoulders." Ex. viii. 3. An exact idea of this utensil may be had from the picture.

KNOP, a tufted top; a knot; a cluster.

KOHATH, the second son of Levi. His descendants were called *Kohathites*. Their business was, to carry on their shoulders the ark, and other sacred utensils of the tabernacle; but they were not, under pain of death, allowed to look into any of these, except the brazen laver. Ex. vi. 16—25. Numb. x. 21.

L.

LA'MECH is supposed to be the first person who had more than one wife. Gen. iv. 23. The speech made to his wives is so oppositely construed by critics, and of so little importance *now*, that no remarks here would be useful.

LAMENTATIONS, a book of Scripture, written by

Jeremiah, after the troubles he had foretold in the book called by his name, had overtaken Israel.

LAMP. The lamps of the ancients were of various kinds. Those used at wedding processions, consisted of "pieces of old linen, squeezed hard against one another in a round figure, and forcibly thrust down into a mould of copper." Those who held them have in the other hand a pitcher, with a narrow neck and stopper, full of oil, of which they pour from time to time on the linen. This explains Christ's declaration, that he will "not quench the smoking flax," Matt. xii. 20; and shows why the foolish virgins needed "oil in their vessels," Matt. xxv. 4.

LANGUAGE was originally given to man by his Creator, and afterwards broken into a multitude of tongues at Babel. The Hebrew, it is almost certain, was the language of Adam and Eve. In it most of the Old Testament is written. After the destruction and final dispersion of the Jewish nation, it ceased to be the vernacular tongue of the Jews, and is now a *dead language*; that is, it is no one's common speech.

LAODICE'A, a city of Phrygia, in Asia Minor, 42 miles south of Ephesus. It was anciently called *Diospolis*, and then *Rhoas*; but Seleucus, or perhaps Antiochus,

the Syro-Grecian king, rebuilt it, and called it *Laodicea*, after his wife. It was destroyed by an earthquake, in the tenth year of Nero, A. D. 65, but soon rose from its ruins. A Christian church was early planted in this place. Rev. i. 11. It is now utterly desolate and uninhabited. Extensive ruins, haunted by wolves and jackals, are yet to be seen. The natives call the place *Ladiky*. An adjacent village is called *Eskihissar*, where a few Christians were found in 1820.

LAPWING. The bird so called in our translation, is undoubtedly the *hoopoe*, a very beautiful bird, but very disgusting in its habits. The LXX. render it *epopah*, and the Vulgate *upupa*, both which names are expressive of its loud note. The word occurs only in Lev. xi. 19, and Deut. xiv. 8.

LATTICE, a window made of bars crossing each other. Jud. v. 28.

LAVER, a vessel for washing. The laver which stood in the enclosure of the tabernacle, was made of the fine brazen mirrors which the Hebrew women gave for the service of the tabernacle. Solomon had one made of vast size, supported by 12 brazen oxen, which was called the *molten sea*. 1 Kings vii. 22—26. It was nearly fifty feet in circumference, and eight feet deep. It held water for

the priests to wash their hands and feet with, having cocks by which the water ran into basins. He also made ten of inferior size, placed near the entrance of the temple, for the washing of the offerings. 2 Chron. iv. 6.

LAW. (1.) A rule directing and obliging a rational creature in moral and religious actions, Prov. xxviii. 4. (2.) The whole doctrine delivered by God to his church, contained in the Old and New Testaments. (3.) The principles of reason, or the law of nature written on a man's heart. Rom. ii. 14. (4.) The decalogue, or ten commandments. Rom. ii. 25, vii. 7. (5.) The precepts of God in regard to the Jews, John i. 17, which are divided into *moral*, or those binding all men; *ceremonial*, or those which prescribed the Jewish ritual; and *civil*, or those which related to the government of the Jews as a nation. (6.) The doctrine of the gospel. Rom. iii. 27.

LAWYER, one versed in the laws. As the Jews had no written laws except those contained in the Old Testament, a lawyer among them was a person familiar with Scripture, and whose business it was to expound it.

LAZARUS, (1.) The brother of Martha, who was raised from the dead by his Lord. John xi. xii. (2.) A character described by the Saviour, in

his parable of the rich and poor man. Luke xvi. Hence beggars are now called in Europe *Lazaroni*. A receptacle for the sick is called, for the same reason, a *Lazaretto*, or *Lazar-house*.

LEAD, was very early known, Ex. xv. 10, and was used, among other purposes, to write upon. From Jer. vi. 29, and Ezek. xxii. 17, 22, we perceive it was then used in refining metals. It was used by the Romans to sheath their vessels, being fastened with bronze nails.

LEASING, falsehoods, lies. Ps. iv. 2; v. 6.

LEAVEN, a substance used to make bread light by producing fermentation. To this are compared the doctrines of the gospel, Matt. xiii. 33, on account of their silent extension and powerful effects in the world. It is also applied to erroneous doctrines and vicious practices; as of the Pharisees and Sadducees. Matt. xvi. 6, 12, 1 Cor. v. 6.

LEBANON, a famous range of mountains in the north of Canaan. At the top grew cedars, and at the base excellent vines. There are two ridges, the eastern, called by the Greeks *Anti-Libanus*, and the western, or *Proper Libanus*, which runs nearly parallel to the coast of the Great Sea. From hence Solomon's workmen "brought great stones, costly stones, and hewed stones, to lay the

foundation of the house." 1 Kings v. 14—18. Mines of iron and copper were worked here. Deut. viii. 9. The highest summits, which are probably about 12,000 feet above the level of the ocean, are always covered with snow, from which descend in summer sweet and refreshing rivulets on every side. The principal range extends, somewhat in the form of a crescent, from Cilicia to Esdraelon, a distance of 50 leagues. A spur of this mountain next the Holy Land is called *Hermion*. Another spur to the eastward is *Mount Gilead*, where Laban overtook Jacob. Gen. xxxi. 25.

LEEK, a plant very similar in shape and qualities to the onion. The thick stalk is eaten raw, and is highly prized. The seed is made into bread. Its bulbous root is boiled and eaten like potatoes. The word occurs in our translation only in Numb. xi. 5. The original term *chatzir* is in most other places rendered "*grass*." Ps. xxxvii. 2, &c. In Isa. xix. 6, it is rendered *flag*, which Lowth says should be *lotus*, the famous water-lily of Egypt.

LEES, dregs. Lees of old wine were so highly valued anciently as not to be sold with the liquor, unless it were expressly agreed. When wine a year old was put into a cask with the old lees, it

looked muddy for a while, but they soon subsided, carrying all impurities to the bottom. Hence "*wine on the lees*" is noted as so excellent. Isa. xxv. 6.

LEGION, in the Roman army, was a body of soldiers, consisting of ten cohorts, or six thousand men. It seems, however, to have varied in the number of men, at different periods of time. In the case of the demoniac, Mark v. 9, the word seems to be used for an indefinite multitude.

LENTILES, a sort of pulse like pease, much esteemed by the ancients. 2 Sam. xvii. 28. Dr. SHAW says that, in Egypt, beans, lentiles and garvancoes are the chief of the pulse kind, and, when stewed with oil and garlic, are the principal food of persons of all-ranks. Lentiles make a pottage of a *chocolate color*. This was the "*red pottage*," for which Esau exchanged his birthright. Gen. xxv. 34.

LEOPARD, a beast of prey, equal in size to a large dog; beautifully spotted, and exceedingly fierce, cruel, and rapacious. The happy peace which shall distinguish Messiah's kingdom, is beautifully predicted by the figure of the leopard lying down with the kid. Isa. xi. 6.

LEPROSY, one of the most calamitous of all diseases, but not often found in cold countries. Its first attack is on the skin, but at last

it affects the whole system. Patients often live many years, but are seldom if ever cured. It is not now very common any where, but is found among the Arabs, and generally over the East. At Scio, HOWARD found a hospital expressly for patients laboring under this malady. It contained 120 persons, lodged in separate rooms. The symptoms and progress of the infection are fully described in the law of Moses. Lev. xiii.

LET is expressive, (1.) of command, 1 Kings xviii. 40; (2.) of entreaty, Ps. lxi. 6; (3.) of permission, Josh. xxiv. 28; (4.) of intrusting, or assigning by lease, Song viii. 11; (5.) to hinder, or keep back, Isa. xliii. 13; 2 Thess. ii. 7.

LETTER, a mark used as the representative of a sound. The ancient Egyptians wrote in hieroglyphics. The Chinese use letters, which, instead of signifying simple sounds, signify words. It is said they amount to 80,000; making it immensely difficult for a foreigner to learn the language. The Hebrew letters, from which all other alphabets except the Chinese seem to have been originally derived, are an invention so wonderful and useful, as to make it almost certain that they were the gift of God; probably in the tables of the law given to Moses.

LEVIATHAN. Probably the animal meant by this name is the crocodile, which is a creature every way terrible, growing often to the length of thirty feet. It is shaped like the lizard, and lays its eggs in the sand to be hatched by the sun. By the kind providence of God, the *ichneumon* is fond of these eggs, and discovers and destroys great quantities of them. Were it not for this, they would dreadfully increase.

LEVITE, one of the tribe of Levi; an inferior minister in the Jewish temple; by which title he is distinguished from the priest, who, though likewise of the race of Levi, yet was descended from Aaron, whose posterity were employed in the higher offices.

LEVITICUS, the third book of the Old Testament; so called chiefly because it contains the various laws of the Hebrews, especially the sacrifices, the charge of which was committed to the *Levites*, out of whom were taken the priests. In the Arabic and Syriac versions, it is called the *law of the priests*. Without this book, many parts of the New Testament, especially the Epistle to the Hebrews, could not be fully understood.

LIBERTINES, free men, an appellation given to such Jews as had obtained, by birth or otherwise, the freedom of a Roman city; or, in other words, the rights of a Roman

citizen. Acts vi. 9. It was a birthright of Paul. Acts xxii. 28.

LIBERTY, the power to do, or forbear to do; freedom, as opposed to slavery, or to necessity; deliverance from any bondage; freedom from the veil of ignorance and spiritual blindness, from the curse and yoke of the law, and from the slavery of sin; a power of choice in using things indifferent. 1 Cor. viii. 9.

LIBYA, a part of Africa, bordering on Egypt, famous for its armed chariots and horses. 2 Chron. xvi. 8.

LIGHT, (1.) That pure brightness which is every where diffused by the rays of the sun, and is the medium of vision. (2.) God, who is a being of infinite wisdom, truth, holiness, purity, &c. 1 John i. 5. (3.) Jesus Christ, who is the Fountain and Author of all knowledge, both natural and spiritual. Luke ii. 32. John i. 9. (4.) The word of God, and saving knowledge of it, which conducts and guides Christians in this world, and points out the way to eternal happiness. Ps. cxix. 105. Matt. iv. 16. 2 Pet. i. 19. (5.) The apostles or ministers of the gospel, who assist others, and direct them to Christ and salvation. Matt. v. 14, 16. (6.) Christians, who are enlightened by the Holy Spirit, and are a light unto the world. Luke xvi. 8. Eph. v. 8.

LIGHTNING, the flash of the electric fluid, as it passes from one cloud to another, or from any body overcharged with it, to one which has less. The report it makes is called *thunder*, and is but one crack, though its echoes from cloud to cloud, give it a continued, rumbling noise. The power and wrath of God are often represented by thunder and lightning. Job xxxvii. 3—5. Ps. xviii. 12. Dan. x. 6, &c.

LIGN ALOE, a small tree, 8 or 10 feet high, from both the flower and the wood of which a rich and costly perfume is still obtained in the East: Ps. xlv. 9. Cant. iv. 14.

FIGURE, a precious stone; but of what exact kind, it is now difficult to ascertain. It is generally thought by learned men to be the *leschem*, a gem of a deep red color, resembling the carbuncle. It was the first in the third row of the high priest's breast-plate, and had the name of Gad inscribed on it. It occurs in Ex. xxviii. 19, and xxxix. 12, only.

LILY, a well-known and beautiful plant, of which there are many varieties. The fields of the Levant are overrun with the superb *amaryllis lutea*, to which probably our Saviour alludes, Matt. vi. 30. As the scarcity of fuel obliges the inhabitants to use every sort of combustible matter, the withered stalks of these and

other flowers are used for ovens, &c.

By the "lily of the valley," we are not to understand the humble flower so called with us, but the noble flower of the larger kind. The lily mentioned Cant. ii. 2. v. 13, seems to be the *crown imperial*, or Persian lily. The drop of sweet liquor alluded to, is the roscid nectar always found at the bottom of this flower.

LIME, a friable substance derived from calcining shells, and certain species of stone. It must have been known very early as a cement, being spoken of as such, Deut. xxvii. 2 and 4, and Isa. xxxiii. 12.

LINEN, cloth made of flax, well known at a very early period. In Ex. xxv. 4, the word so rendered probably means *cotton*. Specimens of cotton cloth are found on the oldest mummies.

LINTEL, that part of a door frame which crosses the door overhead.

LION, the noblest of animals. It is found only in torrid climates, and much less numerous now than formerly. It lives 60 or 80 years, but is not prolific. The allusions to its strength, courage, voraciousness, generosity, &c. in Scripture, are very numerous. His rage is tremendous. Job iv. 11, Prov. xxx. 30. Amos iii. 8.

Lions were sent by Jehovah to chastise the profaners of his chosen heritage. 2 Kings xvii. 25, 26. The peo-

ple humbled themselves, and adopted the Jewish laws and worship, at first in addition to their heathen institutions, but afterward exclusively. These were the *Samaritans*.

The "Lion of the tribe of Judah" is Jesus Christ, who will mightily destroy the enemies of his church, and graciously receive such as submit themselves. Rev. v. 5.

LIZARD occurs Lev. xi. 30, and is no doubt the animal now called by that name.

LO, the same as *look*, *behold*.

LOCUST, an insect well known among us, which in the East is often five or six inches long, and of the thickness of a man's thumb. Its head is shaped like that of a horse. Joel ii. 4. The mouth is large, and furnished with four incisive teeth, which traverse each other like scissors. The noise by a flock of them eating, is compared by Joel (ii. 5.) to the crackling sound of fire among stubble, and by modern travellers to the rattling of hail stones. The prophetic writings of the Old Testament abound with allusions to this insect as one of God's most dreadful scourges. All travellers in the East speak of the occasional ravages of this insect. The swarms are often a mile in length, darkening the day as they pass over, and forming a thickness of several inches when they settle on the earth. Nothing can impede their march; they

fill up the deepest trenches, extinguish fires, and climb walls. All verdure disappears, and the country looks as if burnt over with fire. Ex. x. 4—19.

Pliny states that in Ethiopia and Parthia, they were generally eaten as wholesome and agreeable food. The law of Moses pronounced them lawful to be eaten. Lev. xi. 22. John the Baptist ate locusts while in the wilderness. Mark i. 6. But whether these were the insects so called, or the sweet pulpy pods of a tree, is not fully agreed. The modern Arabs catch great quantities, which they cook in various ways, removing the legs and wings, and adding oil, salt, &c. JACKSON, in his account of Morocco, states that locusts are there esteemed a great delicacy, and during the time of their swarming, are served up at the principal tables.

LOG, a Hebrew liquid measure, containing about a pint. Lev. xiv. 10.

LOINS, the lower region of the back. The Orientals, who wear long robes, are obliged, when they apply themselves to any business, to use a girdle. Hence to have the "loins girded," is the same as to be in readiness for action. Luke xii. 35. Eph. vi. 14.

LOOKING-GLASS. See **MIRROR**.

LORD, a name of God,

often given in Scripture to Jesus Christ. When the word is found in our translation printed in small capitals, it always stands for the Hebrew word **JEHOVAH**. The word, in restricted senses, is applied to those who possess authority, as a husband, Gen. xviii. 12; a master, John xv. 15; a prince, Gen. xxiv. 18.

LOT, the son of *Haran*, and nephew of Abraham; and, as we suppose, brother of Sarah. After the death of his father, he lived and travelled with Abraham. Gen. xi. 31.

LOTS, things cast or drawn in order to determine a point in debate. It is a solemn appeal to God, for an immediate interposal of his directive power, for determining an affair; and, on that account, ought to be used in nothing but what is important, and cannot otherwise be peacefully determined; and then to be used with reverence and prayer. Prov. xvi. 33; xviii. 18. Acts i. 24—26. 1 Sam. xiv. 41.

LOVE, a natural affection of the mind, inclining us to esteem, or delight in an object; a gracious principle or habit wrought in the soul by God, which inclines us to obey him, to seek communion with him, and to study to promote his glory, and disposes us to do good to all.

LOW, not rising far upwards, Ezek. xvii. 6, 24; not

elevated in situation, Isa. xxxii. 19; not high in rank, Job v. 11; Luke i. 48, 52; humble, not proud, Ezek. xxi. 26. "Lower parts of the earth," in Isa. xlv. 23, signify the valleys; in Ps. lxxiii. 9, Eph. iv. 9, the grave, or the state of the dead.

LU'CIFER, literally a *light-giver*. The name occurs but once in our translation, and there must mean the king of Babylon. Princes are often called *stars* in the Bible, and the king of Babylon was thus distinguished above others, as *Venus* (formerly called *Lucifer*) is among stars. Some of the fathers thought this passage meant Satan, and hence he is now frequently called *Lucifer*.

LUHITH, a city of Moab. Isa. xv. 5. Its name in Josephus and Ptolemy is *Lyssa*.

LUKE was a native of Antioch in Syria, and a physician. He wrote not only the Gospel which is called by his name, but the Acts of the Apostles. His language is exceedingly pure and classical.

LUKEWARM, neither cold nor hot. This state is described as inexpressibly loathsome to Christ; but alas! great numbers of professors are obviously, and habitually, lukewarm. Rev. iii. 16.

LUST, or *desire*, a term used in Scripture for any depraved inclination, such as revenge, covetousness, envy

malice, intemperance, &c. When it is said "the spirit lusteth against the flesh," it means that the spirit excites desires contrary to fleshly and carnal appetites. Gal. v. 17. This conflict of desires constitutes part of the Christian warfare. The mortification of lusts is a prominent part of our duty, Rom. viii. 13; 1 Cor. ix. 27; Col. iii. 5; and being of course most difficult when first attempted, makes a religious life most arduous at the outset.

LYCAONIA has Cappadocia on the east, Galatia on the north, Phrygia on the west, and Pisidia on the south. A remarkable lake exists in this province, called *Tatta*, and by the moderns *Tuzla*, which yields salt. Its chief cities were Iconium, Derbe, and Lystra. The present name of this province is *Caramania*.

LYCIA, or *Lysia*, a province of Asia Minor, having the Mediterranean on the south, and Pamphylia on the north.

LYDDA, a large village or city, not far from Joppa, Acts ix. 38, eminent for its schools of learned Jews. It was burnt by *Cestius*, while its males were gone to Jerusalem to the feast of tabernacles; God, after the crucifixion, not taking the care of them at these times as he had formerly done. It is now called *Diospolis*.

M.

MACEDONIA, a large country north of Greece, peopled by the descendants of Javan, and formerly called *Emathia*. It was bounded by the mountains of Hæmus on the north, the Ægean Sea on the east, Achaia on the south, and the Adriatic Sea on the west. Its metropolis was *Thessalonica*. One of its mountains was the famous *Olympus*. Several other countries, however, had mountains so called, and esteemed sacred. It was a famous monarchy under Philip, and Alexander the Great, who conquered Greece, Persia, and a part of Judea. About A. M. 3856, it became a part of the great Roman empire, and continued so 1600 years, when the Ottoman Turks conquered it. Paul planted the gospel here, and the Christians contributed very generously to their suffering brethren at Jerusalem. Christianity has never been wholly eradicated from Macedonia, though the Turks have been cruel masters and persecutors.

MACHPELAH, the cave where Abraham was buried, was near Hebron.

MAG'DALA, a city or territory on the margin of Lake Gennesareth; either the same as Dalmanutha, or very near

al. Compare Matt. xv. 39, with Mark viii. 10. Mary Magdalene was so called from having lived here.

MAGICIANS, or **MAGI**. See **WISE MEN**.

MA'GOG. See **GOG**.

MALACHI, the last of the prophets of the Old Testament. He flourished after the rebuilding of Jerusalem and the temple by Nehemiah, and was cotemporary with **PLATO**, the philosopher; **CIMON**, the Athenian general; **AMYRTÆUS**, king of Egypt, and **DARIUS NOTHUS**, king of Persia. With him the prophetic office seems to have ceased for nearly 400 years; that is, till Messiah came. About 40 years after the delivery of his prophecy, was born **ARISTOTLE**, the philosopher.

MALLOWS, a plant very useful in medicine. One species grows to about the size of Indian corn. What plant is meant, Job xxx. 4, where alone the word occurs, is not certain. It is evidently food for poor people, and may therefore be the *halimus*, a saltish plant, growing wild on poor land, which is eaten in Syria and elsewhere, as we do greens.

MAMMON, a Syriac word signifying *riches* or *treasure*. No man can "serve God and mammon;" i. e. no one can serve God, while his great aim and desire is to heap up, enjoy, and retain worldly wealth. Matt. vi. 24.

MAN. The Hebrew word for man is *Enosh*, that is, wretched, to denote his condition in his apostasy from God. The "natural man," 1 Cor. ii. 14, means one that is unrenewed, and has no principle of grace in the heart. "The inward man," Rom. vii. 22, is the regenerate part within, or the principle of grace in the heart. "The man of God," 2 Tim. iii. 17, is one that is guided by the Spirit of God, and in a special manner devoted to his service.

MAN OF SIN. See **ANTI-CHRIST**.

MANDRAKE, a species of melon or berry, cultivated in the East, for the sake of its fragrance. Though commentators have puzzled themselves with questions on this subject, it seems plain that the word is properly rendered *mandrake*, and means a plant so called in the East to this day. The original word, which only occurs twice, is so rendered by the **LXX**, and both the **Targums**. It grows like lettuce, has purple flowers, and bears a fruit resembling a small red apple. The smell and taste are pleasant; but it stupifies or intoxicates if eaten to excess.

MA'NEH, a Hebrew weight of 60 shekels. Ezek. xlv. 12. It was the 50th part of a talent.

MANNA, the food which God gave the children of Israel in the wilderness. It was

a little grain, white, like our hoar-frost, which fell every morning, except on the Sabbath, about the camp of the Israelites. Ex. xvi. 15. Besides the nourishing virtue of the manna, that sustained the Hebrews in the desert, it was altogether miraculous on other accounts. It fell on six days of every week, not on the seventh, and in such prodigious quantities, as to sustain almost three millions of men, women and children! It fell in double quantities on the sixth day, that there might be enough for the seventh. It fell only on Israel's camp. It remained fresh all the seventh day, but at any other time bred worms, if kept over night. It constantly continued for forty years, and ceased as soon as the Hebrews had access to eat of the produce of Canaan. Christ is the hidden manna, the bread of eternal life, which those eat who partake of the blessings and comforts which flow from him. John vi. 32, 35.

The manna now sold in the shops is a different substance from the miraculous food of the Hebrews. It is produced abundantly in the East. *Burckhardt* found it in the Holy Land, dropping from the *tarfa* tree, in the month of June. The Arabs clear away the leaves, dirt, &c. and when boiled and strained, put it into bags or skins, to be used as we do honey. It is highly

nourishing, but if eaten in large quantities, proves slightly purgative.

MARANA'THA, a Syrian word, meaning "our Lord cometh." The expression "Let him be *anathema maranatha*," 1 Cor. xvi. 23, means "Let him be cursed at the coming of the Lord," as though it were said, "Our discipline is not adequate to his offence; he is remitted to the vengeance of God."

MARBLE, a valuable and well-known species of stone. The Septuagint and Vulgate render the word, where it occurs, *Parian stone*. The cliff *Ziz*, 2 Chr. xv. 16, was probably so called from its being a marble crag. 1 Ch. xxix, 2. Est. i. 6.

MARK, the son of Mary, at whose house a prayer meeting was held. Acts xii. 12. He was cousin to Barnabas, and companion of Paul and Barnabas. Acts xv. 37.

MARKET, the place of selling meat, &c. which, anciently, was generally some open space, near temples, theatres, courts of justice, &c. Hence we read of Paul's disputing in the market, Acts xvii. 17, and being led to the market to be accused, Acts xvi. 19. And hence Pharisees loved "greetings in the market-places," from judges and learned persons who there passed to and fro. Mark xii. 38.

MARRIAGE, the legal union of a man and woman in

wedlock. It also signifies the sacred and mystical union between Christ and his church. Eph. v. 30—32. Christians are forbidden to marry unbelievers. 2 Cor. vi. 14. 1 Cor. vii. 39.

MARS-HILL. See **AREOPAGUS.**

MARY. Four or five persons mentioned in the New Testament seem to have borne this name. Great difficulty occurs in designating them, and learned men differ widely in their attempts to make the subject plain. The following account seems liable to fewest objections.

1. The mother of our Lord. She was the daughter of Eli, or Joachim, of the family of David.

2. The wife of Cleophas, and mother of James, Jude, Joses, Simeon, and Salome. It has been thought that Cleophas, and Joseph the husband of the virgin Mary, were brothers; which would make these Marys sisters, and according to the custom of the Jews, her children would be called brothers of our Lord. John xix. 25. Matt. xxvii. 56. Luke xxiv. 10. Matt. xiii. 55. She early believed on our Saviour, attended his preaching, and ministered to his support. She was a witness of his crucifixion, Mark xv. 40, 41, and at his burial prepared spices for embalming his body. Luke xxiii. 56.

3. **MARY MAGDALENE** seems to have been an inhabitant of Magdala. It is thought that she was a plaiter of hair to the women of her city. It is commonly considered, that, before her conversion, she was of infamous character, but this is not affirmed in the Scriptures. It is also commonly supposed, that this was she who anointed Christ's feet in the Pharisee's house; but some suppose that the woman who so did, was Mary the sister of Martha. But the anointing in the house of the Pharisee and that at Bethany, seem not to have been the same.

Of the other several Marys nothing can be affirmed positively.

MAS'CHIL, a title to several psalms, probably denoting a song of instruction.

MA'TRIX, a place in which any thing is formed; a womb. Ex. xiii. 12, 15.

MATTHEW, also named Levi, was a Galilean by birth, and a tax-gatherer by profession. He wrote the Gospel called by his name, probably about A. D. 38 or 41, in the Hebrew language. Some critics maintain, that, a few years afterward, he wrote his Gospel in Greek; and some consider it to have been originally written in that language. About A. D. 184, there was found in the East Indies a Greek copy. In the year 488, another Greek copy was found at Cyprus, written on wood, and esteemed very ancient.

MATTHIAS, one of the seventy disciples, chosen by the first church, perhaps without a sufficient divine warrant, to fill the place of Judas Iscariot. Paul was certainly an apostle of Jesus Christ. Rom. i. 5. 1 Cor. ix. 2, and xv. 9. 2 Cor. xi. 5. The number 12 is preserved in relation to the apostles in the Apocalypse, and not 13. Rev. xxi. 14.

MAZ'ZAROTH, supposed to mean a constellation in the heavens. It was the Chaldean name for the signs of the Zodiac. Job xxxviii. 32.

MEASURE, that by which any thing is measured or proportioned. Many learned men have bestowed great labor in ascertaining the exact length or capacity of Hebrew measures; but they differ widely from each other. Standard measures, made by Moses, were at first deposited in the tabernacle, and afterwards in the temple, under the cognizance of the priests. When Solomon's temple was destroyed, these standards of course perished, and the whole subject is now uncertain; and though tables of measures are often given in books, they cannot be implicitly relied on. Under each term of this sort, that explanation is given, which seems most probable.

MEAT. The term is applied to divine instruction, because it nourishes the mind. The higher and more difficult doctrines are called *meat*, in

contradistinction to the first principles, which are called *milk*. 1 Cor. iii. 2. This word, in Scripture, never means flesh, but often means any food but flesh, and generally any thing to be eaten.

MEAT-OFFERING, an offering consisting of flour, meal, oil, &c. or cakes baked in an oven.

MED'EBA, a city of Moab. Numb. xxi. 30. Josh. xiii. 16. It was destroyed about the days of Isaiah, and rebuilt some considerable time before the advent of our Lord. It is called in profane history *Medava*.

MEDIA, a vast region between Persia and the Caspian Sea, deriving its name from *Madai*, son of Japhet. Gen. x. 2. Cyrus, king of Persia, became by his wife heir to the crown of Media, thus uniting the kingdom of the Medes and Persians. Media is now called *Aider-Beitzan*, and sometimes *Irak-Adjam*.

MEDIATOR, one who acts between parties at variance, in order to bring them to an agreement. Gal. iii. 20. Moses was often a mediator between Jehovah and the Jews. Deut. v. 5. The Lord Jesus is now the "one Mediator between God and men." 1 Tim. ii. 5. He, by his satisfaction to God, and intercession with him on one hand, and by his powerful and gracious influence on sinful men on the other, brings both together, into a new

covenant state of agreement. Heb. viii. 6; xii. 24.

MEEKNESS, that quiet temper of mind, which is not soon provoked to anger, but suffers injuries without desire of revenge, and submits to the will of God. Col. iii. 12. A humble frame of spirit, ready to receive and entertain the truths of God's word. James i. 21. It is a grace of unspeakable value, 1 Pet. iii. 4; Ps. xxxvii. 11; and shone conspicuously in the life of Christ. 2 Cor. x. 1. Matt. xi. 29. Christians are exhorted, with great frequency and fervor, to excel in this grace. Eph. iv. 2. 1 Tim. vi. 11. Tit. iii. 2, &c.

MEGID'DO, a city in the tribe of Manasseh, famous for two great battles being fought near it. In one, Jabin's army was routed by Deborah and Barak, Judg. v. 19; in the other, Josiah was overthrown and slain by Necho, king of Egypt, who was on his way through the land of Israel to attack the king of Babylon. 2 Kings xxiii. 29, 30. Near Megiddo was the town of Hadad-Rimmon, (afterwards called *Maximianopolis*;) therefore the lamentation for the death of Josiah, is called "the mourning of Hadad-Rimmon, in the valley of Megiddo." Zech. xii. 11. The greatness of that mourning for good Josiah was such as to cause this expression to become a proverbial one for any great

sorrowing, and is so used by the prophet.

MELCHISEDEK, a priest, though not a Jew. Of his nation, parentage, age, &c. nothing is known. Hence he is said to be "without descent, having neither beginning of days, nor end of life." Gen. xiv. 17—20. Heb. vii. 1—11. Jesus is a Priest after the order of Melchisedek: as God, he was without beginning; as Man, his origin was miraculous: he was installed in his office only by God, and is therein superior to all other priests. Heb. v. 10; vi. 20.

MEL'ITA, or **MALTA**, a small island of the Mediterranean Sea, 18 miles long, and 12 broad, which seems to have had its name from its being *Melet*, or a place of refuge to the ancient Tyrians in their voyages to Carthage and Spain. About A. D. 63, Paul and his companions were shipwrecked on this island, and kindly entertained by the natives. It was seized by the Goths and Vandals in the fifth century, then by the Normans in the eleventh, and afterward was taken by Louis IX. of France. About A. D. 1530, it was given by Charles V. to the military knights who had been driven by the Turks from Rhodes. These were dispossessed and dispersed by the French under Bonaparte, in 1798. It was afterwards taken from the French by England, under whose gov

erament it now remains. The number of inhabitants is about 50,000. These are, for the most part, Catholics, and excessively ignorant and degraded. Mr. Fisk saw no books in the language, but a popish catechism, the Gospel of John, (printed by the Church Missionary Society,) a grammar and a dictionary. The Rev. Mr. Temple, speaking of the aversion of Romish priests to the perusal of the Scriptures by the common people, says that, on account of this prejudice, "government has, for the last 5 years, declined giving permission to the Malta Bible Society to place a board over the door of its depository for the purpose of informing the public that Bibles could be had there!" It has lately become a centre of missionary and Bible operations for the countries bordering on the Mediterranean. By the contributions of Christians, printing presses are established here, and kept employed in producing tracts, &c. in the Arabic, Greek, Turkish, and other languages. As it is a place of great commerce, these productions are easily distributed.

MELONS are common in the East, and are similar to ours, but more various in their kinds. In Egypt, they are excellent; but in Hindoostan and Burmah, water-melons are so insipid as to be eaten with sugar.

MEMPHIS, an Egyptian city of great size and splendor, which stood near old Cairo, but of which there are now no vestiges. Hos. ix. 6. See NOPH.

MER'ARITES, descendants of *Mer'ari*, the third son of Levi. These were bearers of the materials of the tabernacle, and in after times the sacred porters.

MERCURY, one of the fabulous deities of the heathen, was the son of Jupiter and Maia, and messenger to the rest. He was worshipped as the patron of learning, eloquence, and trade. He was sometimes called *Hermes*. The fluency of Paul made the people of Lystra suppose Paul was Mercury. Acts xiv. 12.

MERCY, that attribute of God which induces him to pity and relieve his suffering creatures. Tit. iii. 5 Our blessings are therefore called *mercies*, Rom. xii. 1. It means also that feeling which prompts us to assist the unfortunate, and to forgive those that do wrong. Matt. v. 7. Luke vi. 36.

MERCY-SEAT, the lid of the ark of the covenant, round which was the crown or border of gold, and on which the cherubim were represented as looking. Before this the high-priest stood to ask counsel of the Lord, and there he received blessings for the people. Christ is our

meny-seat, Rom. iii. 25, and by him we have access to the Father. See **ARK**.

MERO'DACH, a Babylonian idol, representing, it is thought, the planet Mars. Jer. 1. 2. It was often a part of the names of kings, as *Mero-dach-Baladan*. Isa. xxxix. 1.

ME'ROM, the northern lake supplied by the Jordan. It lies near Mount Hermon. It is now called the lake of *Houle*. See **JORDAN**.

MESOPOTAMIA, (literally *between rivers*,) the famous province between the Tigris and Euphrates, called in the Old Testament, *Padan-Aram*; by the ancient Greeks, *Seleucia*; and by the Latins, *Mediamna*. Some suppose that the wise men who visited the infant Jesus, were from this country. Here were the garden of Eden and the tower of Babel. It was the original residence of Abraham, Isaac, Jacob, and all their children, save Benjamin. Gen. xi. 31. It was astonishingly populous, containing, according to Ptolemy, seventy important cities. Christianity, in a mutilated form, still exists here, amid much Turkish oppression. The region is still fertile, and is now called *Diarbekir*.

MESSIAH, literally *the anointed*. It is applied exclusively to that sovereign Deliverer, who was expected by the Jews, and came at the appointed time. Dan. ix. 25, 26. John i. 41. See **CHRIST**.

MICAH, a prophet, who lived in the latter days of Isaiah and Hosea.

The **BOOK OF MICAH** is one of the most important prophecies in the Old Testament. Previous predictions had limited the "seed of the woman" to the line of Shem, the descendants of Abraham, the tribe of Judah, and the house of David. Micah sheds further light, by designating the very place of his birth, (ch. v. 2,) with other important circumstances of his kingdom and glory.

MICHAEL, the name of the archangel. Rev. xii. 7. Persons often speak of "angels and archangels," but the latter word is never in Scripture used in the plural.

MICH'MASH, a city of Benjamin, 9 miles north-east of Jerusalem. 1 Sam. xiii. 5.

MIDIAN, a territory on the east border of the Dead Sea, so called from *Midian*, the fourth son of Abraham, by Keturah. The Midianites joined with Moab in seducing Israel, for which their kingdom was nearly destroyed. They gradually grew to strength again, and, 200 years afterward, proved a scourge to the Israelites. Having oppressed Israel seven years in the days of Gideon, the Lord delivered them into the hands of a few Hebrews, by whom they were nearly exterminated, and the remainder are supposed to have become

incorporated with the Moabites or Ammonites. Ex. iii. 1. Jud. vi. viii.

MIL'COM. See **MOLOCH**.

MILE. The Roman mile, mentioned Matt. v. 41, was 149 yards less than our mile, i. e. 1611 yards.

MILETUS, or **MILETUM**, a seaport of Caria in Lesser Asia, and the capital of both Caria and Ionia. It stood about 36 miles south-west of Ephesus, and is said to have been built by Miletus, the son of the god Apollo, whose temple here was exceedingly magnificent. Here were four harbors sufficient to hold all the Persian fleet. Here *Thales* and *Anaximenes*, the philosophers, and *Timotheus*, the musician, were born. The place was famed for its *milote*, or *milate*, a soft kind of wool, of which they made fine carpets. Paul sent for, and gave solemn charges to the elders of that church. Acts xx. 15—38. For about 300 years after Christ, we find no trace of a church at Miletus; but in the 5th, 6th, 7th, and 8th centuries of the Christian era, there were bishops in this place. Since the Saracens ravaged these parts, it has so gone to ruin, that nothing is to be seen but rubbish, and a few cottages for shepherds.

MILL. See **GRIND**.

MILLET, a very common grain in Eastern countries, but far inferior in excellence to wheat. Its name is deriv-

ed from the Latin *mille*, a thousand, in allusion to its extraordinary fruitfulness. It is made into bread with oil or butter, and is almost the only food of the poorer classes in Arabia Felix. The word occurs Ezek. iv. 9, only.

MINCING, doing a thing affectedly, as eating, walking, &c. Isa. iii. 16.

MINISTER, one who serves another. It is applied to Christ, who is called a "Minister of the sanctuary," being now entered into heaven, where he is our prevalent Intercessor;—to such as are appointed to attend the service of God in his church; to dispense faithfully and wisely the word and sacraments;—to officers of the state and magistrates, who punish the transgressors of the law, and defend the good;—to the holy angels, who are always ready, as willing servants, to execute the commands of God.

MINSTREL, a professed musician, or singer. Elisha had one to soothe his troubled mind, 2 Kings iii. 15; as did Saul, 1 Sam. xvi. 23. Some of these were employed at funerals to superintend the rites of interment. They sang and played funeral odes, and mournful songs; uttered doleful shrieks and ejaculations, and excited the sympathy of spectators by exhibiting the most vehement expressions of grief. The practice was very ancient, as we learn

from Jer. ix. 17, 18. "Call for the mourning women, that they may come, and send for cunning women, that they may come; and let them make haste, and take up a wailing for us, that our eyes may run down with tears, and our eye-lids gush out with waters." We discover the practice also in the time of our Saviour; for these were the persons who laughed him to scorn, when about to raise the ruler's daughter. Matt. ix. 23, 24.

MIRACLE, a wonder; an effect above any human skill to accomplish, performed in proof of some important truth. The divinity of our Saviour was proved by the miracles he performed. They were such as could be wrought only by the power of God, and had for their object to confirm a doctrine becoming the glorious attributes of God, and the accomplishment of prophecies concerning the Messiah, whose coming, it was foretold, should be with miraculous healing benefits. John iii. 2, 9, 16. The form of true religion being now established in the world, miracles have ceased, as being no longer necessary. The existence and prevalence of Christianity, amid general opposition and persecution in all ages, with the frequent fulfilments of prophecy now taking place, are sufficient authentications.—

Modern popish miracles are a sad evidence of the chicanery and corruption of Romanism.

The following is the list of Christ's miracles, as usually given, but of course cannot embrace the whole, as "*many*" were performed which are not particularized. They are generally related in several Gospels, but there is room only to quote one.

Water turned into wine.....	John ii.
Nobleman's son healed.....	John iv.
Passing through the multitude.....	Luke iv.
Draught of fishes....	Luke v.
Demoniac cured.....	Mark i.
Peter's wife's mother	Mat. viii.
"Multitudes" healed	Mat. viii.
Also throughout Galilee.....	Mat. iv.
A leper healed.....	Mat. viii.
The paralytic.....	Mat. ix.
The impotent man..	John v.
The withered hand..	Mat. xii.
"Many" healed....	Mat. xii.
"A great multitude" healed.....	Luke vi.
Centurion's servant.	Luke vii.
The widow's son raised.....	Luke vii.
Miracles appealed to.	Luke vii.
"Many" healed.....	Mat. ix.
The tempest stilled..	Mat. viii.
Legion of devils cast out.....	Mat. viii.
The issue of blood..	Mat. ix.
The daughter of Jairus.....	Mat. ix.
Two blind men.....	Mat. ix.
A dumb demoniac...	Mat. ix.
Power given to the apostles.....	Mat. x.
"Many" sick healed	Mat. xiv
Five thousand fed...	Mat. xiv
He walks on the sea.	Mat. xiv
As "many as touched" healed.....	Mat. xiv

Syrophœnician wo-
 man..... Mat. xv.
 Deaf and dumb man. Mark vii.
 "Multitudes" healed. Mat. xv.
 Four thousand fed... Mark viii.
 A blind man cured.. Mark viii.
 The transfiguration.. Mark ix.
 Deaf and dumb de-
 moniac..... Luke ix.
 A fish brings money. Mat. xvii.
 The man blind from
 birth..... John ix.
 Infirm woman restor-
 ed..... Luke xiii.
 The dropsy healed... Luke xiv.
 Ten lepers cleansed. Luke xvii.
 Lazarus raised..... John xi.
 Blind Bartimeus..... Mat. xx.
 "Many" blind and
 lame..... Mat. xxi.
 The barren fig-tree.. Mat. xxi.
 The ear of Malchus. Luke xxii.
 Draught of fishes.... John xxi.

MIRROR. The oldest mir-
 rors were made of metal. It
 was from such, contributed by
 the women, that the brazen la-
 ver was made. Ex. xxxviii. 8.
 The word in that passage is
 very improperly translated
 "looking-glasses." The art of
 making glass was then un-
 known. See **GLASS**. On the
 discovery of America, the
 Mexicans were found to pos-
 sess mirrors made of black
 vitrified *lava*, highly polished.
 The North Americans were
 found with mirrors of copper
 and silver.

MISH'NA. See **TRADI-
 TION**.

MITE, the smallest Jewish
 coin, equal to about one sixth
 or one eighth of our cent.

MITYLE'NE, the capital
 of *Lesbos*, an island of the
 Grecian Archipelago, was a
 large and beautiful city. It

was famous as the birth-place
 of *Alcæus*, the poet, *Sappho*,
 the poetess, *Theophanes*, the
 historian, *Pittacus*, the philos-
 opher, and *Diophanes*, the or-
 ator. On the same island
 were born *Theophrastus*, the
 sage, and *Potamon*, the rhet-
 orician. It is now called
Castro, and sometimes *Meti-
 lin*. Acts xx. 14.

MIXTURE, a compound.
 God's wrath being poured out
without mixture, means it
 should be most severe and un-
 mitigated. Rev. xiv. 10.

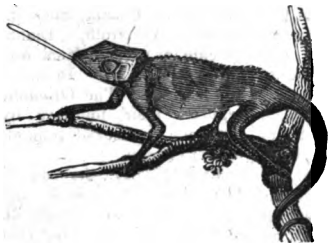
MIZ'PAH, literally a *pil-
 lar*; a city 18 miles northward
 of Jerusalem. Jud. xx. 1. 1
 Sam. vii. 5, 6.

MOAB, (1.) The son of
 Lot, was born about the same
 time as Isaac, in A. M. 2108.
 (2.) The land called by his
 name, eastward of the Dead
 Sea, and about the river Ar-
 non. The present name of
 this country is *El-Rabba*.

MOLE. In that passage,
Isa. ii. 20, where it is proph-
 esied that idols shall be cast
 to the moles and the bats, it
 seems probable that the two
 words should be read as one,
 which is the case in three of
 Dr. Kennicott's manuscripts.
 The word thus joined means
 a *cave*, or *subterranean vault*.
 The Burman missionaries
 have found caverns full of
 idols. See a "Tour among
 the Karens," published by
 the MASSACHUSETTS SAB-
 BATH SCHOOL UNION.

In Lev. xi. 30, where the

word *mole* occurs, the *chameleon* is meant, as Bechart and others have fully shown. It is a species of lizard, whose shape may be sufficiently learned by the following cut.



MOLOCH, an idol of the Ammonites; called also Ash-toreth, and Malcom or Milcom. Solomon built a temple to this deity, and the Israelites seemed more easily to slide into the idolatry of this god than any other. Lev. xviii. 21. 1 Kings xi. See **ASH-TORETH**, and **BAAL**.

MONEY, in ancient times, was dealt out by weight, and still is in Turkey, Syria and Egypt; coins themselves being generally weighed by the merchant. Gen. xxiii. 9—16. Job vi. 2. Zech. xi. 12. The Persians began to use coined money about the time of Darius Hystaspes. The Greeks had no coin before the days of Alexander; nor the Egyptians, before the Ptolemies; nor the Hebrews, till the government of Judas

Maccabeus, to whom Antiochus Sidetes, king of Syria, granted the privilege of coining his own money in Judea. The coin commonly called "a piece of money," was probably a *shekel*, or the Greek *stater*, which was of the value of fifty cents. Matt. xvii. 27. A pound was about equal to sixty shekels. A *penny* was one fourth of a stater or shekel, equal to twelve cents of our money. A *farthing* was the fortieth part of a penny, or about the third of our cent.

Matt. v. 26. A *mite* was half a farthing. Mark xii. 42. It is thought there was also a farthing equal to one tenth of a Roman penny. Instead of inserting uncertain tables of coins, the best practicable elucidation of such as are mentioned in the Bible, is given under each word of the kind as it occurs.

MONEY CHANGERS were such as, for profit, exchanged foreign coins, or gave smaller pieces of money for larger, or larger for smaller, to accommodate such as came to worship at Jerusalem. As all Jews were obliged to contribute for the support of the temple, and to pay in Jewish money, their traffic was profitable. Neh. x. 32. They seem not to have been strictly just in their deal-

ings, and the place they chose for their business was improper. Jesus twice drove them from the temple. John ii. 14, 15. Matt. xxi. 12.

MONTH, a space of time, which, if measured by the moon, (whence its name,) is called *lunar*; and if by the sun, is called *solar*. See **YEAR**. When we speak of Jewish months as corresponding to ours, some allowance must be made; for theirs were lunar, and ours are solar, which are not exactly alike. The Hebrew months commonly answer to two of our months, and take part of both. In the following table the months are numbered as they stood both in the civil and sacred years:—

Civil.	Sacred.	
1.	7.	Tizri, or Sept.
2.	8.	Marchesvan, October.
3.	9.	Chisleu, Nov.
4.	10.	Tebet, Dec.
5.	11.	Shebat, January.
6.	12.	Adar, Feb.
7.	1.	Abib, or Nisan, March.
8.	2.	Jair, or Zif, April.
9.	3.	Sivan, May.
10.	4.	Thammus, June.
11.	5.	Ab, July.
12.	6.	Elul, August.

MOON, a secondary planet, always attendant on our earth. The moon was formed to give light in, and rule the night, and to distinguish times and seasons. Gen. i. 14. She seems to have a

mighty influence on the ebbing and flowing of the sea and was the great regulator of the Jewish feasts. The heathens have generally worshipped the moon, under the names of Queen of heaven, Venus, Urania, Succoth-benoth, Ashtaroth, Diana, Hecate, or perhaps Meni, &c. Job xxxi. 26, 27. Deut. iv. 19; xvii. 3. The Orientals regulate their journeys by the moon, and set off soon after her change.

MORDECAI, the son of Jair, grandson of Kish, and descendant of the family of Saul, was carried to Babylon with Jehoiachin, king of Judah, when he was very young. He rose to a seat at the king's gate; that is, to be one of the great men of the kingdom. Ruth iv. 1. Est. ii. 19, and v. 9.

MORIAH, a hill adjacent to Jerusalem, on the north-east. Here Abraham offered his son. Gen. xxii. When Solomon built the temple on it, it became included in the city. 2-Chron. iii. 1.

MORTAR. (1.) Cement used in building. Gen. xi. 3. (2.) A strong vessel, in which grain is beaten or brayed. The proverb of "braying a fool in a mortar" may be understood from a passage in **KNOLLES'** history of the Turks. Speaking of some criminals, he says, "some were impaled, and some were *pounded or beaten to pieces, in great mor*

sars of iron, wherein they usually pound their rice." Prov. xxvii. 22.

MOTE, a speck, or splinter; any very small thing. A person greatly under the dominion of any particular sin, reproving another who is less so, is compared by our Saviour to a man's attempting to pull a mote out of his friend's eye, while a beam is in his own. Matt. vii. 3.

MOTH, a very small, frail insect, found most frequently in garments which lay long unused. Insects which fly are divided by naturalists into diurnal and nocturnal, or butterflies and moths. By far the greatest number belong to the latter class, of which some idea may be gained from the variety which assemble round a light in summer. The kind which produces the injury to woollens is the *tinea argentea*, a small white miller, seen in the spring, flying about in book or fur stores, &c. It lays its eggs where the worm, which is of a shining silvery color, may, when hatched, find food till changed into a winged insect, like the parent. The allusions to this creature in sacred Scripture are important, though not numerous. It is said, Job iv. 19, that man is "crushed before the moth;" that is, is overcome by the smallest enemies, and secretly and imperceptibly wastes away, as doth a garment. Isa.

l. 9. When the Lord meant to destroy Ephraim, but not suddenly, he says, "I will be as a moth unto Ephraim." The moth forms her cell in the cloth, and is, therefore, destroying her abode gradually, till at last both are reduced to nothing. Such is the prosperity of a wicked man; "he buildeth his house as a moth." He lives only to adjust his nest, and revel in his plenty; but both he and his shall be destroyed. Job xxii. 18.

MOTHER, the female parent. Being "*without father and without mother*," Heb. vii. 3, means that the parents of Melchisedek are not entered in the genealogies which the Jews so sedulously kept.

MOUNTAIN. Judea may be called a mountainous country. The principal mountains mentioned in Scripture, are Seir, Horeb, Sinai, Hor, Gilboa, Nebo, Tabor, Engedi, Lebanon, Ebal, Amalek, Gerizim, Gilead, Moriah, Paran, Gahash, Olivet, Pisgah, Hermon, and Carmel.

MOURNING is expressed with great vehemence in Oriental countries. The Jews, from their earliest period, made great lamentations for the dead. Gen. l. 7—14. Tearing the hair, rending the clothes, (which was prohibited to the high priest,) and uttering piercing cries, going barefoot, and striking the breast, wearing sack-

cloth, sprinkling dust on the head, and fasting, were common modes of expressing grief. It seems to have been customary among them to hire mourners, who superintended the lamentations, and who, in funeral odes, melancholy songs, and dolorous ejaculations, deplored the sorrows of the bereft, celebrated the virtues of the deceased, and excited the sympathy of spectators. Jer. ix. 17, 18. Amos v. 16. Matt. ix. 23. It would seem that a collection of such of these as were made by prophets, &c. for great men, was preserved among the state archives. 2 Chr. xxxv. 25. See those which David composed for Saul and Jonathan, Abner and Absalom. That of Jeremiah, referred to in the passage just quoted, is not now extant. See **MISTREEL**.

MOUSE, a very small quadruped, but very injurious. Some are peculiar to fields and gardens, never approaching houses; and some live in houses only. In Eastern countries, the field mouse sometimes ravages whole fields, and even districts, which was one of the plagues endured by the Philistines for detaining the ark of God, and the reason why *five golden mice* were sent back with it. 1 Sam. vi. 4, 5. In the 12th century, Palestine was, for four successive years, so overrun with mice

as to cause a famine. Some eminent authors consider that our common mouse is not mentioned in Scripture, and that the word so rendered, 1 Sam. vi. 5, Isa. lxvi. 17, means the *jerboa*, or mountain rat, of Arabia, Palestine, &c. Mice are amazingly prolific; and were not the increase kept down by their being the chosen food of owls, hawks, snakes, weasels, cats, &c. they would prove a continual scourge. See **CONEX**.

MUFFLERS, masks or thick veils, worn by women, concealing all the face except the eyes. Isa. iii. 19.

MULBERRY: Whether this is the tree denoted by the original term, is doubtful, and cannot be settled. The word is *baca*, and is so given in Ps. lxxxiv. 7. A plant is still common in Arabia called *baca* by the natives.

MULE, an animal of mixed breed, between a horse and an ass. We know of the existence of mules so long ago as the time of Homer; and though the Jews were forbidden to have any mixed race of animals, yet they were employed in the Holy Land long before the time of David. It is remarkably sure-footed, patient, hardy, obstinate, swift, and strong; and lives to twice the age of a horse. They are little used in New England, but are very com

mon in the Southern States. Still more use is made of them in South America, France, Spain, and especially in mountainous regions, as the Alps, Pyrenees, &c.

MUNITION, a fort; a secure place. Isa. xxxiii. 16. The word is now chiefly used for materials for war.

MURRAIN, a disease which smote the cattle of the Egyptians, and is rapid and destructive in its progress. As, in Europe, epidemic distempers in cattle have been known to advance over a country at the rate of a certain number of miles in a day, they have been supposed to be caused by flying insects.

MUSIC is of very ancient origin. Jubal, a descendant of Cain, long before the flood, taught men to play on the harp and organ. Laban complained that Jacob deprived him of an opportunity of sending off his daughters with music. Gen. iv. 21. xxi. 27. The ancient Hebrews had a knowledge of music: when they had passed the Red Sea, both men and women sung their respective hymns to the praise of their miraculous Deliverer. Ex. xv. Silver trumpets were divinely ordered to be made for sounding over their sacrifices, especially at solemn feasts. Num. x. David was an excellent musician, and had plenty of singing men and singing women in his

court. 1 Sam. xvi. Solomon had them, perhaps, in far greater number. Eccl. ii. 8. In the time of Jeroboam, the son of Joash, the Israelites valued themselves upon inventing new musical instruments. Amos vi. 5. At his idolatrous festival, Nebuchadnezzar had a large concert of music; and music was the ordinary recreation of the Midian king. Dan. iii. 5, 15. David composed a variety of Psalms, and caused his skillful players to set them to music, as appears by their inscriptions to Jeduthun, Asaph, &c. the sons of Korah. 1 Chr. xv. 16. As the Levites were eased of a great part of their charge, by the tabernacle and ark being fixed in a place, David had great numbers of them devote themselves to music; and distributed 4000 sacred singers into 24 classes, who should serve at the temple in their turns. The three chief musicians were Asaph, Heman, and Jeduthun. The four sons of Asaph, six of Jeduthun, and fourteen of Heman, constituted the chiefs of these 24 classes. Their **MEGINOTH**, or stringed instruments, were the *psallery* and *harp*, to which may, perhaps, be added the *shemineth*, *shushan*, or *shushanim*, and the *alamoth*, the *dulcimer* and *sackbut*; and the **NEHILOTH**, or wind-instruments, were the *organ*, *cornet*, *flute*, *pipe*, and *trumpet*. They had also

timbrels, cymbals, and bells. But, as to many of these instruments, our best information affords us no certain knowledge of their particular forms. See HARP.

MUSTARD, a plant, the seed of which is very small, but which, in some latitudes, becomes arboreous, and acquires a great size, so as to be truly the "greatest among herbs." Mention is made in the Talmud of enormous mustard plants, into one of which the owner climbed, as into a fig-tree; and another was so large as to cover a tent. That mentioned in Matt. xiii. 31, is called by Linnaeus *siniapi europaeoides*. Its branches are real wood, as appears from a specimen in the collection of the late Sir Joseph Banks.

MYRRH, a gum issuing from a tree of the same name, common in Arabia, Egypt, and Abyssinia. Sometimes it issues spontaneously, but is chiefly obtained by means of incisions which are made twice a year, the gum being received on mats spread below. It comes to Europe in loose grains, somewhat like gum-arabic. The ancients used it as a perfume, and for embalming the dead. It is very bitter, whence it is called *gall*; and, being supposed to have the property, like opium, of mitigating the sense of pain, it was anciently admin-

istered to criminals to alleviate their anguish. Hence some one benevolently offered it to Christ; but he declined such relief. Mark xv. 23.

MYRTLE, a beautiful shrub, very common in the East. The blossoms are perfectly white, and intensely fragrant. In this uncongenial climate, its size is very diminutive; but in the Levant, it attains the height of eight or ten feet. The church is compared to the myrtle. Isa. lv. 13.

MYSIA, the north-western province of Asia Minor, on the Ægean Sea. Acts xvi. 7, 8. Cicero, in his Orations, calls the people a *despicable* race. It is the place called in classic writers *Æolis*.

MYSTERY, a secret; something which, at present, we do not fully understand. Thus the doctrines of a Trinity, the Incarnation, the Union which exists between Christ and his people, &c. are *mysteries*. Many things which were mysteries anciently, are made known by Christ and his apostles; and many things in the Bible which are mysteries to the irreligious, or to feeble Christians, are understood by such as are eminently good and studious. A mystery, therefore, in Scripture, does not mean what *cannot* be, but what is *not* understood. Pagan worship has its "*mysteries of iniquity*," shameful crimes

committed by those who were fully initiated.

N.

NAHUM, the seventh of the minor prophets, is thought to have lived at the time Sennacherib invaded Judah.

The **BOOK OF NAHUM** is a poem; and is thought by critics to be one of the most finished and sublime, extant in any language.

NAIL, a term by which two different Hebrew words are rendered in our translation; one of which (*yathed*) seems to mean a common nail or tent pin, Isa. xxii. 23, and the other (*miser*) an ornamental or large-headed nail. 1 Chr. xxii. 3. **CHARDIN** says, that, in the East, nails are not driven into walls with a hammer; stone and mortar being too hard, and the clay of common houses too friable; but they are fixed in the wall when built, which explains Isa. xxii. 23.

NAKED, uncovered, exposed. Gen. ii. 25. This word is often used, in a modified sense, to describe a person only partly clothed. Mic. i. 8. John xxi. 7. It is also used figuratively, in various senses. Job xxvi. 6, &c.

NAME, when applied to

God, often means his nature and attributes, that is, God himself. Ps. xx. i. Prov. xviii.

10. To take God's name in vain, is to take a false oath, or to mingle his name uselessly in our discourse. Ex. xx. 7.

NA'OMI and her husband Elimelech retired to the land of Moab, because of a famine in Canaan; where their two sons, Mahlon and Chilion, married Orpah and Ruth. After about ten years, Elimelech and his sons died without leaving any children. The return of Naomi to her country, and her subsequent history, are narrated with great beauty and instructiveness in the book of Ruth.

NARD. See **SPIKENARD**.

NATHANIEL. See **BARTHOLOMEW**.

NATURE, (1.) The natural order of things, established in the world. (2.) The actual state of any thing, or that which makes it what it is. (3.) That principle of reason, or natural light in the mind of man, which is capable of great improvement, but requires the grace of God to direct it to its proper end. Rom. ii. 14. 1 Cor. xi. 14.

NAZARETH, a small city of Galilee, about 75 miles north of Jerusalem, situated on the side of a hill, and overlooking a superb and spacious valley formed by surrounding mountains. It was over a precipice on this side, (described by Jowett as

50 feet high,) that the people sought to throw our Saviour. It was noted for wickedness. Mark i. 9. John i. 46. Here our Saviour labored the most part of the thirty years of his private life; but their contempt of his ministry, and attempt to murder him, occasioned his residing there but little afterwards, and working out few miracles among them. Luke iv. 16—29. It has continued to this day to be a place of some note, and contained at the time of Mr. Jowett's researches about 3000 souls. Among the population are Greeks, Catholics, Greek Catholics, and Maronites. The precipice over which the people attempted to throw our Saviour is still conspicuous. Luke iv. 29.

NAZARITE, or **NAZARENE**, a Jew who made a vow to observe uncommon devotion either for a given period or for life. Numb. vi.

Jésus Christ was in fact, what these were in profession, *consecrated to God*, and hence is called a Nazarene. That Christ should be thus consecrated, is declared by various prophets, though he is not mentioned in the Old Testament under that express title. Matt. ii. 23.

NEAP'OLIS, a seaport in Macedonia, Acts xvi. 11, the same which is now called *Napoli*. See **SHECHEM**.

NEBO, a city 8 miles south of Heshbon. Numb.

xxxii. 38. Isa. xv. 2. It is now called *Abarim*.

NEBO, a mountain where Moses died, stood in the lot of Reuben. Deut. xxxiv. 1.

NE/BO, an idol, thought by some to be the same as *Dagon*. Isa. xlvi. 1. As, however, this name is found in the composition of many Chaldee words, such as *Nebuchadnezzar*, *Nabonassar*, *Nabopolassar*, &c., it was probably a different god.

NEBUCHADNEZZAR, *Nebuchadrezzar*, or *Nabopolassar*, the most famed king of Babylon. His father, Nabopolassar, having raised an immense army to quell a revolt of the Syrians, Phœnicians, &c. he was appointed to its command, and with it not only subdued those provinces, but overran Canaan, Moab, Ammon, Assyria, Egypt, &c. and made them tributary. He carried to Babylon, among other princes of Judah, Daniel, Hananiah, Mishael, and Azariah; whom he called *Beltshazzar*, *Shadrach*, *Meshach*, and *Abednego*. These, and other young captives, he caused to be trained up in all the learning of the Chaldeans, that they might serve in the court. 2 Kings xxiv. Dan. i. He twice afterward invaded and chastised Judea. 2 Chr. xxxvi. Ez. xxv. xxxv.

About A. M. 3399, his father died, and he became king of Babylon. In the

second year of his reign, he had a surprising dream, but entirely forgot it. All the diviners being applied to in vain, Daniel declared to him both the dream and the interpretation. He was so astonished, and yet so convinced of the truth, that he fell on his face before Daniel, and acknowledged his God to be the God of gods and Lord of kings. He made Daniel chief of the wise men, and governor of the province of Babylon; and made Shadrach, Meshach, and Abednego, subordinate governors in the same place. Dan. ii.

NE/CHO, a famous king of Egypt, mentioned not only in Scripture, but by Herodotus. He conquered Judea in the days of Josiah.

NEC/ROMANCER, a conjurer; one who pretended to reveal secrets by intercourse with the dead. Deut. xviii. 11.

NEG/INOTH, stringed instruments. This title to some of the psalms implies a sort of direction to the chief performer on stringed instruments.

NEHEMIAH, the son of Hachaliah, was, perhaps, of the royal family of David. His being cup-bearer in the Persian court, and his succeeding Zerubbabel in the government of the Jews, tend to confirm this opinion. Furnished with royal letters of

authority, he went to Jerusalem, and spent 12 years in laboring for its restoration. He afterwards returned again to the Holy City, and probably died there. He wrote the book in the Old Testament which bears his name. Nehemiah was not a prophet, but a historian; and his narrative begins about 12 years after that of Ezra closes. In his days flourished the prophet MALACHI; and HERODOTUS and THUCYDIDES, the two most ancient profane historians whose works are extant; and PLATO the philosopher.

NE/HILOTH, a word found at the beginning of Ps. v. which means wind-instruments, and implies that it is addressed to the superintendent of the performers on flutes in the sanctuary.

NEHUSH/TAN, a contemptuous name given by good Hezekiah to the brazen serpent. When it became an object of idolatrous worship, he caused it to be destroyed, and called it *Nehush-tan*, that is, *a little brass serpent*! 2 Kings xviii. 4.

NEIGHBOR, (1.) One who lives near another. (2.) Every man to whom we have an opportunity of doing good. Matt. xxii. 39. (3.) One who pities and relieves another in distress. Luke x. 36. (4.) One who stands in need of help. Prov. iii. 28. Our Saviour reproved the Pharisees

for using the word in a restricted sense, and informed them that all men were their neighbors, and that their charity should be exercised even to their enemies. Matt. v. 43, 44. Luke x. 29—37.

NER/GAL, an idol mentioned 2 Kings xvii. 30, which Calmet agrees with the Rabbins in supposing was worshipped under the form of a cock.

NETH'INIMS, persons who waited on the Lord's house, performing inferior offices, under the direction of the Levites. Ezra ii. 58, and viii. 20. They are supposed to be the descendants of the Gibeonites, who deceived the Hebrew princes, and were devoted to laborious occupations. Josh. ix. They had a particular place in Jerusalem where they dwelt, called *Ophel*. Neh. iii. 26. Ezra viii. 17—20.

NETOPHA, the same as *Netophathi*, a city of Judah near Bethlehem.

NETTLES, in Job xxx. 7, cannot mean our nettles, because persons took shelter under it. It probably means a thorny thicket, such as is common in India.

NEW TESTAMENT, the sacred book of Christians, though not to the exclusion of the Old Testament. The books which compose the New Testament are supposed to have been written in the following order :—

A. D.

38. The Gospel of Matthew, written in Judea.

52. 1st and 2d Thess. written from Corinth.

“ Galatians, written from Corinth or Macedonia.

56. 1st Corinth. from Ephesus

57. 2d Corinth. from Macedonia.

58. Romans, written from Corinth.

61. Ephesians, written from Rome.

“ James, written at Jerusalem.

62. Philippians, Colossians and Philemon, from Rome.

63. The Gospel of Luke, written in Greece.

“ Hebrews, written from Rome.

64. The Acts of the Apostles, written in Greece.

“ 1st Timothy and Titus, written in Macedonia.

“ 1st Peter, written from Babylon.

65. The Gospel of Mark, written from Rome.

“ 2d Timothy, written from Rome.

“ 2d Peter, written from Babylon.

“ Jude, where written, unknown.

90. 1st John, written from Patmos.

“ 2d and 3d John, from Ephesus.

96. John, at Ephesus, writes the book of Revelation.

97. John writes his Gospel at the same place.

NIB'HAZ, an idol of the Hivites, worshipped in the form of a dog. 2 Kings xvii. 31.

NICOLA'ITANS. It is not known whether these were a sect, or only certain false and seducing teachers; nor is it known from whom the name is derived. The Greek name for *Nicolas* corresponds with

the Hebrew for *Balaam*. They are supposed to have denied the real human nature of Christ, and of course the reality of his sufferings. They seem to have been singularly profligate and impure. Rev. ii. 6. It is thought they are alluded to in 2 Pet. ii. and Jude 7—19.

NICOPOLIS, the name of several ancient cities. That to which Paul refers, Titus iii. 12, is probably in *Thrace*, on the River Nestus, near the eastern border of Macedonia.

NIGHT, (1.) The time between evening and morning. (2.) The time of heathenish ignorance and profaneness. Rom. xiii. 12. (3.) Adversity. Isa. xxi. 12. (4.) Death, wherein we are laid asleep. John ix. 4. (5.) The season in which any thing comes suddenly and unexpectedly upon us. 1 Thess. v. 2. Isa. xv. 1. Luke xii. 20. (6.) The whole time of our life on earth, during which we are dark, by reason of ignorance, and are exposed to danger and sinful stumbling. Rom. xiii. 12.

NIGHT-HAWK, the *strix orientalis*, a voracious bird of the size of the common owl, so bold and daring in Syria, as to attack even children if exposed at night, occurs Lev. xi. 16. Deut. xiv. 15, only.

NILE. This river is not expressly named in Scripture, but is referred to in the account of the plagues of Egypt. It rises in Ethiopia. Its course

is at first tortuous, but afterwards nearly north. It is not the same as the river of *Egypt*. See EGYPT. Its length is 2000 miles. Its overflow occurs in August, by reason of the rainy season in the country of its sources. The water then extends in the flat, or northern part of Egypt, about 20 miles on each side of the river. When the waters are nearly subsided, the inhabitants sow their seed, which settles into the mud, and without further trouble produces a crop, which explains Ecc. xi. 1, "Cast thy bread upon the waters," &c. Artificial lakes and cisterns are made to retain the water. It is said that 200,000 oxen are employed in raising the water from these and from the river in the dry season. The river water is discolored, but very wholesome. So dependent were the Egyptians on their river, that they paid it sacred honors, and worshipped its reptiles and plants. Most striking therefore was the punishment which Jehovah sent them through the river, when he turned its waters into blood, and afterwards caused it to bring forth myriads of frogs. Ex. vii. 8.

NIMRAH, a city in the canton of Gad. Numb. xxxii. 3, 36.

NIMRIM, a city east of Jordan. Isa. xv. 6. It is thought to be the same which St. Jerome calls *Nemra*.

NIMROD, a hunter and monarch of vast ambition and success. He was born just before the commencement of the tower of Babel. When he rose to be king, he repeopled Babel, which had been desolate since the confusion of tongues, but did not dare to attempt the finishing of the tower. The Scriptures inform us he became "mighty upon earth;" but the extent of his conquests is not known.

NINEVEH, a city of Assyria, called also *Ninus*. It was the capital of that empire till Esarhaddon conquered Babylon, when that city shared the royal presence, the court being sometimes at one place and sometimes at the other. It was founded by *Ashur*, the son of *Shem*, Gen. x. 11, and became one of the largest cities in the world. In the 29th year of the reign of *Josiah*, king of Judah, Nineveh was utterly destroyed by the Medes. It was afterwards partially rebuilt, but never became considerable, and was finally destroyed by the Saracens in the 7th century. It is now called *Mosul*, and is only famous for being the residence of the patriarch of the Nestorians, of which sect are most of the Christians in those parts.*

* The Nestorians are the followers of *Nestorius*, Bishop of Constantinople, who lived early in the 5th century. Their distinguishing tenet is, that Christ possessed not only two natures, but two persons; the one of which was divine, and the

Mosul is on the west side of the Tigris, and was anciently only an appendage to the city, which itself stood on the east side, where ruins of vast extent have been seen by modern travellers. According to *Diodorus Siculus*, the circumference of Nineveh was 60 miles. *Jonah* was three days in going round to proclaim its overthrow; 20 miles being as much as he could leisurely walk in a day.

The destruction of Nineveh, above mentioned, fulfilled the following prophecies, to which the reader is referred. *Jon.* iii. *Nah.* ii. and iii. *Zeph.* ii. 13. It is often a matter of wonder how structures so vast as were many in Nineveh, especially the walls, which were nearly 30 feet thick, could be so utterly thrown down, that the very situation of some of these ancient cities cannot now be clearly ascertained. The cause is partly explained when we remember that the cost and difficulty of obtaining

other human. About A. D. 438, *Perozes*, the Persian monarch, put this sect in possession of ecclesiastical authority. They gradually spread into adjacent countries; and their spiritual dominion is to this day very extensive, taking in a great part of Asia, and embracing also part of Arabia, and the coast of Malabar. This sect has always refused to enter into the communion of the Romish church, and has carefully avoided a multitude of superstitious practices common to other Eastern Christians.

materials for building in the East, have made it common, from time immemorial, to resort to deserted towns for materials to erect new ones. Thus Seleucia was built with the ruins of Babylon, and Mosul from those of Nineveh.

NIS'ROCH, a god of Assyria, worshipped under the form of an eagle. 2 Kings xix. 37.

NITRE. This word, which occurs but twice in the Bible, does not mean what we now call *nitre*, or *saltpetre*, but is that native salt called *natrum*, by naturalists. The *natrum* is an earthy alkaline salt, found in abundance on the surface of the Lake Natron in Egypt, in Sindy, an interior province of Asia, and many other places. It is in all respects the same as the Smyrna "soap earth." Solomon evidently means this substance, when he compares the effect of unseasonable mirth upon a man in affliction to the action of vinegar on nitre. Prov. xxv. 20. Vinegar has no effect upon what we call nitre, but upon this earthy alkali it produces violent effervescence. Being of a soapy nature, it was used to cleanse clothes and the skin; to which is the allusion in Jer. ii. 22.

NO, an Egyptian city, which now does not exist. Vitringa considers it to be the same as *Noph*, which see. This, however, is very improbable. The name of the city is properly *No-Ammon*, i. e. the seat of

the god Ammon, generally called simply *No*. Nah. iii. 8. Ezek. xxx. 14—16. Modern investigations have settled, beyond doubt, that this city was *Thebes*, the famous capital of Egypt, called also *Diospolis* by the Greeks, and the chief seat of the worship of Jupiter Ammon. Its ruins are the wonder and delight of all travellers. Jer. xlvi. 25.

NOD, a land to which Cain withdrew after his fratricide. Gen. iv. 16. We have no means, at present, of knowing what country this was. Gen. iv. 16.

NOPH, the ancient *Memphis*, near to which are the famous pyramids. It seems not improbable that these pyramids were built by the children of Israel, while slaves to Pharaoh; but whether they were designed as places of worship or sepulchres for the dead, is uncertain.

NOVICE, a new convert. Such a one is not to be put into the ministry. 1 Tim. iii. 6.

NUMBERS, the fourth book of the Old Testament, so called from its containing an account of the *numbering* of the children of Israel. Chapters i. ii. and xxvi. It records the history of Israel for 38 years; that is, from the beginning of the second month of the second year after their exodus from Egypt, to the beginning of the eleventh month of the fortieth year of their journeyings. Most of the

transactions which are mentioned, took place in the *second* and the *thirty-eighth* years.

NUTS, a word which occurs only Gen. xliii. 11, and is variously rendered. It is probably the fruit of the *pistachio* tree. The size is about the same as the hazel nut.

O.

OAK, a tree of great stature and durability. Abraham pitched his tent, and Joshua set up the tabernacle, beneath an oak. Josh. xxiv. 26. Its durability made the idolater select it as the substance of his god. Is. xlv. 14. The British Druids held it sacred. It is admirable timber for ships, and is now chiefly used for that purpose.

OATH, a solemn act, wherein we swear by God, or call him to witness the truth of what we assert or promise, and to curse us in time and eternity, if we swear what is false or unknown to us, or if we do not perform what we engage. An oath should never be taken but in matters of importance, nor sworn by the name of any but the true God, as it is an act of solemn worship; nor irreverently, without godly fear and awe of the Most High. Josh. xxiii. 7.

James v. 12. Deut. vi. 13. Matt. v. 34, 35. Jer. v. 7. The multiplication of oaths, therefore, in commerce, and common affairs, is a great sin. The irreverent and hurried manner in which they are too frequently administered, has a great tendency to increase perjury.

The lawfulness of solemnly taking our oath to the truth, is certified by Scripture example, Matt. xxvi. 63, 64; Rom. i. 9; 2 Cor. xi. 11, and 31; Ps. i. 20; Heb. vi. 13, 17; and by intimation that this method may be resorted to for the settlement of strife, Heb. vi. 16. Few sins are so heinous as profane swearing. It has neither the force of bodily appetite, nor love of gain, for its excuse; while it betrays the grossest contempt of God, and tends to destroy all certainty of testimony. Matt. v. 34.

OBADIAH is thought to have lived about the time that Jerusalem was sacked by Nebuchadnezzar. He prophesied of the destruction of Edom, and the future prosperity of Zion.

OBLATION, an offering where no life was destroyed. Oblations consisted of bread, fruit, meal, wine, oil, cakes, &c. appointed for this purpose. See **OFFERING**, and **SACRIFICE**.

OFFEND, (1.) To commit sin. Acts xxv. 8. (2.) To cause to commit sin. "Who-so shall offend one of these

little ones," &c. Matt. xviii. 6—9. 1 Cor. x. 32. (3.) To be scandalized or displeased. Matt. xv. 12. Thus the meanness of Christ's birth was a stone of stumbling and rock of offence. Isa. viii. 14. 1 Cor. viii. 13. In this sense we are to understand Ps. cxix. 165, where it is said of those who love God's law, that "nothing shall offend them."

OFFERING, a sacrifice, any thing offered or presented in worship. The Hebrews had several kinds of offerings, which were all intended to exhibit and enforce the great truths of religion.

The **BURNT-OFFERINGS** were presented to God, as the Maker, Preserver, and Lord of the universe, entitled to all adoration and honor. The "whole burnt-offerings," as their name imports, were all burnt except the skin. They signified, that the whole man, in whose stead they were offered, was to be entirely devoted to God, without reserve; that he himself had deserved to be utterly consumed; that the sufferings of the Messiah, as the sinner's Substitute, would be extremely great; and that all fleshly lusts, and selfishness of principle, are to be completely mortified.

The **SIN-OFFERING** and the **TRESPASS-OFFERING** are described in Lev. iv. and v.; but the exact difference between the transgressions to

which they have reference is very obscure. It seems probable, that the sin-offering was for violation of prohibitory statutes; and the trespass-offering was for neglect of imperative statutes. It was not so entirely consumed by fire as the burnt-offering. (Compare Lev. i. 9, and ch. vii. 8, with ch. vi. 25, 26, and 29.) The victim was brought to the door of the tabernacle; the offender put his hand upon its head, confessed his sins, and supplicated pardon, saying, "I beseech thee, O Lord; I have sinned, I have trespassed, I have rebelled;—but now I repent, and let THIS" (that is, his sacrifice) "be my expiation." The animal was then slain, and reconciliation enjoyed with God. It is thus we confess our sins, in an humble dependence upon the atonement of Jesus Christ, and look for salvation through his precious blood. *Restitution*, so often mentioned in Scripture, formed an indispensable part of the duty of him that presented these offerings. If he held his neighbor's property unjustly, he not only now restored it, but added a fifth part. Num. v. 5—8. Ex. xxii. 3—8.

The **PEACE-OFFERINGS** and **THANK-OFFERINGS** had respect to God, as reconciled to us, and as the Giver of all our possessions. They were free-will or voluntary oblations, either in return for bless-

ings received, or in supplication for mercies desired. The blood, &c. of these victims was offered up by the priest, and the remainder returned to the worshipper, who added to it such other things as he chose, and made a feast, to which widows, orphans, slaves and Levites, were invited. Christ is our Peace-Offering; and it is for him, and by him, that we render thanksgiving unto the Father.

The **WAVE-OFFERINGS** were shaken or tossed to and fro, towards the several parts of the world, to denote God's universal dominion and the extent of the Redeemer's sacrifice. Lev. viii.

The **MEAT-OFFERING** consisted of gifts of flour, incense, oil, spice, &c. The priest sprinkled part of the flour and all the incense upon the altar, and the rest belonged to him and the other priests.

DRINK-OFFERINGS were not commonly offered alone, but accompanied other offerings; part of the wine, oil, &c. was poured on the altar, the rest was for the priest.

"The law was a shadow of good things to come; but the body is of Christ." Col. ii. 17; and Heb. x. 1. Many of the Hebrews, it is probable, placed a carnal dependence on ceremonial offerings, and did not entirely appreciate their symbolical meaning. But this error is decidedly condemned in many places.

Ps. l. 8—23. xl. 6, 9. Isa. i. 11—20. Hos. vi. 6. Mic. vi. 6—8, &c.

OIL, or **OINTMENT**, is now extracted from the fat of fishes, from flaxseed, and a multitude of other substances. Oil obtained from olives, that is, such as we now call *sweet oil*, was abundant in the Holy Land. Deut. xxxii. 13. Bread dipped in oil was reckoned a delicate repast. An infusion of some flowers made it fragrant. Matt. xxvi. 7. Ps. xcii. 10. The Hebrews used olive oil in their meat-offerings, in their sacred lamps, and in their common use; but there was a sacred oil compounded with cinnamon, calamus, cassia, and myrrh, which was used in the anointing of the priests, the tabernacle and furniture. None of it was to be applied to any other use; nor was any to be made like it except for sacred uses.

OLIVE, a tree very common in Judea. It makes a fine appearance, having spreading branches like our apple tree, and remaining green in the winter. It flourishes about 200 years. There are two kinds, the wild and the cultivated; the former being smaller and poorer than the latter. It is the chief resource of Orientals for oil, an article they use in great abundance, both for food and ointment, as well as light. Its oil was considered good for wounds, bruises, &c. The

fruit, which is about the size of a small plum, is very wholesome and nourishing.

Capt. Cook found that its green branches, carried in the hands, or stuck in the ground, were the emblems of peace, universally employed and understood by the numerous and untutored inhabitants of the South Sea Islands. The origin of a custom thus received, and religiously observed, by nations dwelling on opposite sides of the globe, who never had the smallest intercourse with one another, must be sought for near the beginning of time, when the inhabitants of our earth, forming but one family, attached the most pleasing recollections to the bringing of an olive branch. Gen. viii. 11. A reference to the same sign of mercy to Noah, may be traced in the derivation of the Greek word *ελεος*, *mercy*, from *ελαια*, an *olive*.

OLIVET, or **MOUNT OF OLIVES**, stood about 625 paces east of Jerusalem, from which it was separated by the valley of Jehoshaphat and brook Kidron. From its summit there is a fine view of Jerusalem, of the Dead Sea, of the vast and irregular dell which leads to it, commencing at the valley of Jehoshaphat, and of the distant plains and mountains of Moab. This is the spot whence our Saviour ascended into heaven in sight of his apostles.

15*

OME'GA, the last letter of the Greek alphabet. See **ALPHA**.

O'MER, see **HOMER**.

ON, a city of Egypt, called *Heliopolis* by the Septuagint version, Gen. xli. 45, and by Herodotus, who says the inhabitants were "the wisest of the Egyptians." The father-in-law of Joseph was high priest of On. This was the city of Moses, according to Berosus, and accounts for his being "learned in all the wisdom of the Egyptians." Acts vii. 22. *Heliopolis* was the Greek translation of *Beth-shemesh*, "the house or city of the sun," and is called (Jer. xliii. 13.) "*Beth-shemesh* in the land of Egypt," to distinguish it from a place of the same name in Canaan. Josh. xix. 38.

ONES/IMUS, a slave of Philemon, a wealthy Christian in Colosse. For some unknown reason, he absconded from his master. Coming to Rome, he was converted to Christianity by Paul; and being a man of intelligence and respectability, as Oriental servants often were, he proved very useful to Paul during his imprisonment. He then returned to his former situation, with Paul's Epistle to **PHILEMON**; which see.

ONESIPHORUS was an Ephesian convert of some distinction, who, being at Rome during Paul's imprisonment, openly befriended him, and

supplied his wants, when many of his friends were afraid to do so. 2 Tim. i. 16, and iv. 19.

ONION, a word occurring Numb. xi. 5, only. Those of Egypt greatly surpass any others in excellence. The fact that onions were eaten in Egypt during the bondage of Israel, may indicate that they had not then become so gross in idolatry, as to worship this plant, as was the case in the days of JUVENAL, who satirizes the Egyptians for this superstition.

ONO was in the tribe of Benjamin, 1 Chron. viii. 12.

ON'YCHA, a fragrant gum, probably the *bdellium*, which is a gum, smooth and shining like a man's nail, which the Greeks call *onyx*, and is by some authors called "*bdella onyx*," to distinguish it from other kinds. Some authors have followed Dioscorides, who considers *onycha* to be the produce of a shell fish, found in some lakes of India. But India was too distant for drugs to be imported thence into Judea; and beside the original word means to "drop like a tear," to "distil," and must mean something that *exudes*. The word occurs in Ex. xxx. 34, only.

O'NYX, a precious stone. What it was is very uncertain; probably a variety of the agate, or the chalcedony.

OPHIR, the son of Joktan. Whether he gave name to the country famous for gold, or

where that country was, we can hardly determine. It is certain that its gold was renowned even in the time of Job, ch. xxii. 24; xxviii. 16; and that from the time of David to the time of Jehoshaphat, the Hebrews traded with it, and that Uzziah revived this trade when he made himself master of Elath, a noted port on the Red Sea. In Solomon's time, the Hebrew fleet took up three years in their voyage to Ophir, and brought home gold, apes, peacocks, spices, ivory, ebony, and almug-trees. 1 Kings ix. 28; x. 11; xxii. 48. 2 Chr. ix. 10.

OPPRESSION, unreasonable imposition, whether on men's property, character, or conscience. Persecution of all kinds partakes of the nature of this sin.

ORACLE, something delivered by supernatural wisdom. The "most holy place," in the temple, was called the *oracle*, because there the priest inquired of God. 1 Kings vi. 5—19. The Scriptures are the oracles of God, which Christians ought to consult at all times; especially in matters of difficulty, and in the great affairs relating to their souls and another life. Heb. v. 12. Acts vii. 38.

ORDINANCE, an appointed rite or observance. No religious ordinance is binding, or even admissible, which is not of divine institution;

nor can any so instituted be varied or modified by human caprice or judgment. Baptism and the Lord's Supper are the only proper ordinances of Christianity.

ORGAN, a wind-instrument of music, invented by Jubal, the sixth in descent from Cain; but Jubal's was probably very different from ours, which are composed of various kinds of pipes, some of them 30 or 40 feet long. The present kind we do not know to be more than 800 years old. Gen. iv. 21. Ps. cl. 4.

ORI'ON, a constellation consisting of nearly 80 stars, which appears to us in November. Job xxxviii. 31.

O'SEE, one of the prophets, called in the Old Testament *Hosea*. Rom. ix. 25.

OSPRAY, the black eagle. Bruce has probably described this bird under the name *wissa tokoor*. It occurs in Lev. xi. 13, and Deut. xiv. 12, only.

OSSIFRAGE, the vulture, occurs Lev. xi. 13. Deut. xiv. 12, only.

OSTRICH, the largest of all fowls, weighing from 60 to 80 pounds, and apparently the connecting link between birds and quadrupeds. It is often 7 or 8 feet in height. Its eggs, of which it lays 30 or 40 in a season, are as large as a child's head, and are left in the sand to be hatched by the sun. Job xxxix. 14, 16. Ostriches are found in the desert of Arabia, where they live

chiefly on vegetables, and lead a social inoffensive life. It sometimes utters a remarkably plaintive note, as though it was in great pain. Mic. i. 8. In swiftness they far exceed the horse, Job xxxix. 18, and though taken by men on horseback, it is by stratagem. The Arabs often ride upon them. The ostrich is so timid that at any alarm it will fly and leave its eggs, or even its young ones; which explains Lam. iv. 3. It is there foretold, that the distress of the Jews should be so great, that parents would suffer their children to perish, being engrossed with anxiety to preserve themselves. It is said, Job xxxix. 16, 17, "she is hardened against her young ones, as though they were not hers," and that she is "deprived of understanding;" and such is remarkably the fact. In flight it sometimes hides its head; and thinking itself safe when it cannot see its pursuer, is easily taken.

OUCHES, sockets for the gems of the high priest's breastplate. Ex. xxxix. 6. The solderings of the rings at the corners seem also to be so called. Ex. xxxix. 16.

OUTER, external. "*Outer darkness*" means the darkness of the night without, in opposition to the light and splendor of the feast within. Hence the phrase is also used to express the state of exclusion from the kingdom of God. Matt. viii. 12.

writing his library, he invented, or greatly improved, the manufacture of parchment; after which, books of note were written on parchment for almost 1300 years. The parchments which Paul left at Troas, and ordered Timothy to bring with him, were probably either the original drafts of some of his epistles, or a marked copy of the Old Testament. 2 Tim. iv. 13. Paper made of rags, has been in use about 550 years. Latterly, cotton rags, old ropes, straw, and other substances, have been made into paper.

PA/PHOS, a commercial city of Cyprus, visited by Paul. Acts xiii. 6. Twenty-five or thirty poor huts are all that remain of this once metropolitan city. This miserable village is now called *Baffa*.

PARABLE, a short weighty sentence, or a similitude, used to convey instruction to ignorant, prejudiced, or inattentive hearers. The ancients used parables frequently.

The following table, according to Newcome's Harmony, shows the order in which those of Christ were delivered :—

Blind leading the blind,	Luke vi. 39.
Hosae founded on a rock,	Matt. vii. 24.
The two debtors,	Luke vii. 41.
Expelled devil returning,	Matt. xij. 43.
The rich fool,	Luke xij. 16.
The watchful servants,	" xii. 33.
The barren fig-tree,	" xiii. 6.
The sower,	Matt. xiii. 8.

The wheat and tares,	Matt. xiii. 24.
The growth of the seed,	Mark iv. 26.
The mustard seed,	Matt. xiii. 31.
The leaven,	" " 33.
The hidden treasure,	" " 44.
The pearl of great price,	" " 45.
The fishing net,	" " 47.
The good householder,	" " 52.
New piece to the garment, Luke v.	36.
New wine in old bottles,	" " 37.
The lost sheep,	Matt. xviii. 11.
Unmerciful servant,	" " 23.
Shepherd and sheep,	John x. 11.
Good Samaritan,	Luke x. 30.
The ambitious guests,	" xiv. 7.
The neglected invitations,	" " 16.
Building a tower,	" " 28.
King going to war,	" " 31.
The lost piece of silver,	" xv. 8.
The prodigal son,	" " 11.
The unjust steward,	" xvi. 1.
Rich man and Lazarus,	" " 19.
The master and servant,	" xvii. 7.
The unjust judge,	" xviii. 1.
Pharisee and publican,	" " 9.
Laborers in vineyard,	Matt. xx. 1.
The ten pounds,	Luke xix. 11.
The two sons,	Matt. xxi. 28.
Wicked husbandmen,	" " 33.
Wedding garment,	" xxii. 1.
Fig-tree putting forth,	" xxiv. 32.
The master's return,	" " 44.
The ten virgins,	" xxv. 1.
The talents,	" " 14.
The true Vine,	John xv. 1, 2.

To understand parables, it is proper to observe, (1.) It is not necessary that the representation of natural things in a parable should be strictly matter of fact, because the design is not to inform concerning these, but concerning some more momentous truth; nor is it necessary that all the actions in a parable be strictly just. 2 Sam. xiv. Luke xvi. 1—8. (2.) We must chiefly attend to the scope of the parable, which is to be gathered from its inspired expli-

cation, if any; or from the introduction to it, or the conclusion of it. (3.) Hence it follows, that we are not to expect that every circumstance in the parable should be answered by something in the explication; for several circumstances may be added for the sake of decorum, or mere allusion to that whence the figure of the parable is taken. (4.) Yet a parable may inform us of several truths beside that which is the main intent of it.

PARADISE, the abode of glorified spirits. Luke xxiii. 44. 2 Cor. xii. 4. Rev. xvii. See **EDEN**.

PARAN formed a part of Arabia Petrea. Deut. xxxiii. 2.

PARDON, the remission of punishment due to guilt. Various similitudes, and touching expressions, are used in Scripture, to show how ready the Lord is to pardon sinners, and to blot out their sins, *cast them behind him, &c.* Christians are required to pardon others, by that noblest of motives, "even as God for Christ's sake hath pardoned us."

PARTHIA, an ancient empire, south of the Caucasus, and east of the Tigris, which subsisted 400 years. The natives were remarkable for continuing to fight even when they were obliged to retreat. In the latter periods of the Roman republic, they were a powerful people. It now

forms a part of Persia. Doubtless the Jews from Parthia, who heard Peter's sermon carried home the knowledge of the Christian faith; but for many ages past, there has been but little Christianity here. Acts ii. 9.

PARTITION, a separation between the parts of a thing. The peculiar ceremonies of the Jews were a "*wall of partition*" between them and the Gentiles. Jesus did them away, and now the wall of separation is abolished. Eph. ii. 14—16.

PARTRIDGE. This bird is mentioned but twice in Scripture. In 1 Sam. xxvi. 20, David compares himself to it hunted by an enemy. The prophet speaks of "*the partridge that sitteth on eggs and hatcheth them not*," as being like the man who "*getteth riches and not by right*." As the bird makes no other nest than a hollow on the ground, her eggs are very often destroyed by rains or the feet of animals. Several of them will sometimes lay in the same nest, so that the sitting hen cannot cover them all, and many are spoiled. Fifty or sixty eggs are often found in one nest. Jer. xvii. 11.

PASSION, any strong or violent emotion of the mind; desire for or aversion to a thing, as anger, love, joy, &c.—the last sufferings of the Redeemer of the world.

PASSOVER, a feast of

the Jews, in commemoration of the time when God, smiting the first-born of the Egyptians, passed over the habitations of the Hebrews. Ex. xii. The lamb which was slain, called the *pascal lamb*, was a type of Christ, the Lamb of God, slain from the foundation of the world. Rev. xiii. 8. And, as the destroying angel passed over the houses of the Hebrews, which were marked with the blood of this pascal lamb, so, the wrath of God passes over those whose souls are sprinkled with the blood of Christ. 1 Cor. v. 7. Heb. xii. 24. The month of the exodus from Egypt was ordained thenceforth to be the first of the sacred year. On the 14th day of this month, about sunset, the pascal lamb was to be killed. See **FEAST**.

PAT'ARA, a seaport of Lycia. Here was a famous temple of Apollo; and oracles, equal in repute to those of Delphos, were given for six months of the year. Paul touched here in his way from Macedonia to Jerusalem. Acts xxi. 1. We find no traces of Christianity here till the fourth century, nor after the ninth, when the Saracens wasted the country.

PATH. See **WAY**.

PATHROS, a city or canton of Egypt. It is probably the *Phaturis* of Pliny. It had its name from Pathrusim, the fifth son of Mizraim, who built or peopled it. Gen. x. 14.

PATIENCE, that noble passion or power of the mind which renders us capable of enduring the difficulties, afflictions, and disappointments, that happen in this life; that grace which enables us readily to submit to the will of God under all circumstances; an humble and submissive waiting for and expectation of eternal life, and the accomplishment of God's promises; that long suffering of God, which delays the punishment of sinners, and allows them space for repentance. Matt. xviii. 26—29. Rom. ii. 4. It is a virtue which, though much overlooked, and reckoned of inferior grade, is, however, one of the noblest attainments of the Christian. Jam. i. 4.

PATMOS, a poor rocky island in the Grecian Archipelago, about 25 miles in circumference. To this island John was banished by Domitian, in A. D. 94, and here he received his *Revelations*, which, however, were not published till his return to Ephesus. The chief town is in the centre of the island, 5000 feet above the level of the sea, and contains 200 houses, and a Catholic convent. The present name of the island is *Patmol*, or *Patmosa*.

PATRIARCH, a venerable man, with a large posterity. The word is chiefly applied to those who lived before Moses, Acts vii. 8; and

hence we speak of the "patriarchal age."

The following is a list of the patriarchs, with the length of their lives :—

Adam,	who lived	930 years.
Seth,	" "	912 "
Enos,	" "	905 "
Cainan,	" "	910 "
Mahalael,	" "	895 "
Jared,	" "	969 "
Enoch,	" "	365 "
Methuselah,	" "	969 "
Lamech,	" "	777 "
Noah,	" "	950 "
Shem,	" "	600 "
Arphaxad,	" "	438 "
Salah,	" "	433 "
Eber,	" "	464 "
Peleg,	" "	239 "
Reu,	" "	239 "
Serug,	" "	230 "
Nahor,	" "	148 "
Terah,	" "	205 "
Abraham,	" "	175 "
Isaac,	" "	180 "
Jacob,	" "	147 "

PAUL was of the tribe of Benjamin, born in Tarsus, which, as it was a free city of Rome, gave him the honor and advantage of Roman citizenship, though both of his parents were Jews. His name at first was *Saul*. He was sent to Jerusalem for his education, and became a very learned and prominent Pharisee. He was not converted till after our Saviour's death; which makes him speak of himself as "born out of due time." He seems to have been raised up to take the place of Judas. His wonderful labors and success are recorded in the **ACTS OF THE APOSTLES**. He was at last beheaded by

Nero at Rome. The following is the order and date of his epistles, as given by Bishop Pearson :—

A. D. 52,	the 1 Ep. to the Thess.
" 52, " 2 "	" " " "
" 57, " 1 "	Corinthians.
" " " "	Galatians.
" " " 2 "	Corinthians
" " " "	Romans.
" 62, " " "	Ephesians.
" " " "	Philippians.
" " " "	Colossians.
" " " "	Philemon.
" 63, " " "	Hebrews.
" 65, " 1 "	Timothy.
" " " "	Titus.
" 67, " 2 "	Timothy.

Some chronologists have assigned a little different date to some of these. The computations adopted by HORNE will be found under the head of **NEW TESTAMENT**.

PEACE, happy tranquillity. The gospel does not promise exciting pleasures, but *peace*. Christ is the "*Prince of peace*." Christians are required to "live in peace," and endeavor to promote it in the earth. The wicked and awful wars which have desolated the earth shall be known no more when Christianity reigns. Isa. ii. 4. To bring about universal peace, direct means should be employed, as well as for other good objects. Matt. v. 9.

PEACOCK, a beautiful bird, not known in Palestine till imported by Solomon. 1 Kings x. 22. Its native country seems to be Persia and India. When Alexander reached the river Indus, he

was so charmed at the sight of these birds, that he forbade them to be killed, under a severe penalty; and when Hortensius first killed one for supper at Rome, he was tried for the offence.

PEARL, a hard, white, shining substance, found in some shell-fishes. The matter proper to enlarge the shell, bursting from the vessels that convey it to the outside, forms into a pearl. Common oysters, the pinna-marina, and several other fish, form pearls; but the proper pearl oyster produces the best. The chief fisheries for pearl are at Bahrein, in the Persian Gulf, and near the Isle of Ceylon, in the East Indies. The next to these are the pearl fisheries in the Gulf of Mexico. The beautiful inside of the shell of the pearl oyster is called "*mother of pearl*." In 50 years, pearls generally lose their beauty; and in 100, they are scarcely worth anything. Cleopatra had a pearl valued at 80,000 pounds sterling. The Persian emperor had one worth 110,000 pounds sterling; and Philip II. of Spain had one as large as a pigeon's egg, and valued at 144,000 ducats. What our ladies wear in their necklaces are ordinarily false pearls, made of fish-scales bruised, and enclosed in glass. What is very excellent, is likened to *pearls*; how precious! how hard to be come at in a proper

manner! how truly ornamental! and how apt are men to counterfeit them! Matt. xiii. 46. Rev. xxi. 21, 22. To "cast pearls before swine," is to preach the gospel to persecutors; to apply the promises and privileges proper to saints to men really wicked; to dispense sacraments to persons notoriously profane; or to administer reproofs to obstinate scoffers. Matt. vii. 6.

PELEG, whose name signifies *division*, was born one hundred years after the flood. He was so named, because in his days the earth was divided into nations, in consequence of the confusion of tongues at the tower of Babel. Gen. x. 25.

PELETHITES are always mentioned with Cherethites, and were part of the king's guard. They were chiefly used as runners or messengers. See **CHERETHITES**.

PELICAN, an aquatic bird, somewhat larger than the common goose. Its color is nearly white, the neck yellowish, and the back dark brown. It has a long, crooked beak, and the fore part of the head towards the throat naked. Pelicans have a bag at their throat, nearly as capacious as a peck measure, into which they gather fishes, &c., for themselves and for their young, of whom they are extremely careful. Its

feeding its young from the bag on its breast, has perhaps been the origin of the fable of its giving them its own blood; and thus caused it to be the emblem of paternal, as the stork is of filial affection. This bird is very retired in its habits, sitting for whole days alone among rocks and solitudes. Its voice is plaintive and disagreeable. Hence David compares himself, in his distress, to the pelican. Ps. cii. 6.

PEN, an instrument for writing. Anciently, when tablets of wax, &c. were used, the pen was generally made of reed. John, in his 3d Epistle, verse 13, says, "I have many things to write unto thee, but not with pen (*καλαμου*, *calamus*) and ink." The English word *pen* comes from the Latin *penna*, a feather; but the use of quills is a modern invention; the first authentic testimony of their being so used is in Isidorus, who died A. D. 636.

PENI'EL, where Jacob saw the Lord, was east of Jordan, near the brook Jabok. Gen. xxxii. 24—28.

PENNY, a Roman coin, equal to about 13 cents. It was the common price of a day's work. In warm countries, the fruits of the earth are produced in great abundance, and the inhabitants require but little clothing; so that labor is very cheap. Matt. xx. 2—13. It is very neces-

sary to remember the value of the penny, to understand that the wages mentioned in the passage just quoted were very generous; that the money given by the Samaritan to the innkeeper was reasonable; and that the passage, Rev. vi. 6, is a high price, and denotes a great scarcity.

PENTECOST, a feast of the Jews, on the 50th day after the Passover. It was a solemn thanksgiving for the harvest, and a grateful commemoration of their being delivered from Egyptian servitude, and enjoying their property, by reaping the fruits of their labors. Lev. xxiii. 10, 11, &c.

It is called by other names in the sacred writings, as, (1.) the *feast of weeks*, (Ex. xxiv. 22. Deut. xvi. 10.) because celebrated seven weeks, or a week of weeks, after the first day of the Passover; (2.) the *feast of harvest*, (Ex. xxiii. 16.) and, (3.) the *day of first fruits*, (Numb. xxviii. 26.) because on this day the Jews offered thanks for the bounties of the harvest, and presented the first fruits of wheat, in bread baked of the new grain. Ex. xxiii. 16. Lev. xxiii. 14. Numb. xxviii. 26.

PERDITION, utter ruin, eternal death. The *son of perdition* means Judas Iscariot. Antichrist is also called by this epithet. 2 Thess. ii. 3, 4.

PERFECT, complete,

without blemish or defect. It is applied, (1.) to God, who is absolutely perfect, Matt. v. 48; (2.) to that man who has risen to the measure of his stature in Christ, Cor. i. 28; (3.) to some who are innocent in comparison of others, Job viii. 20; (4.) to one who is sincere in heart, and unblamable in life, Gen. vi. 9; (5.) to those who imitate God in doing good to the unworthy, Matt. v. 48; (6.) to such as have a good degree of understanding, 1 Cor. ii. 6; (7.) to inanimate things, as weights, measures, &c. Deut. xxv. 15.

PERFUME, an agreeable smell. In the East, perfumes were used to testify great respect. Dan. ii. 46. The Hebrews had two sacred perfumes, one of *incense*, and the other an *oil*. Ex. xxx. 23—38. They were addicted to the perfuming of dead bodies, clothes, beds, &c. Prov. vii. 17. Ps. xlv. 8. Song iii. 6.

PERGA, a city of Pamphylia, on the river Castrus, near to which, on an eminence, stood a temple of Diana. It was famed for the birth of *Apollonius*, the geometrician. Here Paul and Barnabas preached, Acts xiii. 14, xiv. 25; and to the end of the eighth century we find a Christian church here. It is at present a place of little importance. There was another Perga in Epirus.

PERGAMOS, the ancient

metropolis of *Mysia*, and the residence of the Attalian kings, stands on a rich and spacious plain, near the banks of the Caicus. It was famous for its extent and grandeur; for a temple to Esculapius; for a library of 200,000 volumes, which was removed to Egypt by Cleopatra; and for its being the birthplace of the celebrated *Galen*. Parchment was invented here, and received its name from the place. The Christian church here soon degenerated, and tolerated fornication, but appears to have been reformed by John's letter, (Rev. ii.) and for 800 years afterward it was a considerable church. A Greek and Armenian church exist here at the present day. Of the population, now estimated at 30,000 persons, there are 300 Armenian Christians, 1500 Greeks, and a synagogue of 100 Jews. The remainder are Turks. The streets are wide and clean, for an Eastern city. Its present name is *Bergamo*.

PERIZZITES, one of the devoted nations of Canaan. They were never fully extirpated. Solomon exacted tribute of them. 2 Chr. viii. 7. So late as the days of Ezra we find them intermarried with the Jews. Ez. ix. 1.

PERSECUTION, unjust vexation and injury on account of religious principles or modes of worship. Acts viii. 1, and xiii. 50. Rom.

viii. 35 Gal. vi. 12. It is in some degree the lot of all the truly pious; therefore, while the Saviour promises all necessary good to his followers, he forewarns them that persecution will be added. Mark x. 30. 2 Tim. iii. 12. The dreadful practice began in the first human family, and has never ceased. The form in which persecution now ordinarily shows itself, is in hard words, uncharitable censures, and underhand opposition. When, however, a *time of persecution* is spoken of in history, it means when men are dragged before tribunals, banished, imprisoned, fined, and slain for their religion. There were ten general and dreadful persecutions previous to A. D. 313. Since the Roman church has gained power, she has always been prone to persecution. The inquisition was established for this very purpose, and continues to this day. All Europe has been deluged with Protestant blood, and hundreds of thousands of men, women and children have been butchered with the most exquisite cruelty. Persecution in any way is directly contrary to the gospel. 1 Cor. iv. 12. Matt. v. 43—45.

PERSEVERANCE, continuance in any design, state, or opinion. Eph. vi. 18. All who are truly born of the Spirit, will, by divine grace, persevere to the end. Mercy

being secured to them not through their will or merit, but God's own will and mercy, and they being really united to Christ, as members to a body, they cannot be finally cast off. Eph. i. 4, 23. Many positive declarations of Scripture teach the final perseverance of the saints. Job xvii. 9. Ps. xciv. 14, and cxv. Jer. xxxii. 40. John x. 28, and xvii. 12. 1 Cor. i. 8, 9. 1 Pet. i. 5.

PERSIA, a country in Asia, which has been subject to various fluctuations of extent and glory. Its most ancient name was *Elam*. In the book of Daniel it is called *Pares*. It is bounded north by Russia and Tartary, east by the Mogul empire, south by the Arabian Sea and Persian Gulf, west by Georgia, Armenia, and Arabia. When Cyrus conquered Babylon, the Persian monarchy swallowed up that of Chaldea. Dan. vii. 3—5. Persia was afterward conquered by Alexander. Dan. vii. 6. It was subsequently a part of Parthia, and remained so till about A. D. 235. About 641, the Saracens, under Omar, conquered it, and it remained subject to the caliphs of Bagdad 615 years. Since then it has undergone various vicissitudes, sometimes triumphant and often prostrate. Its monarch's title at present is *shah*, and sometimes *sophi*. The country has few rivers, many

mountains, and several desert plains. Opium, senna, rhubarb, and asafoetida, are procured here. The religion of Persia at this time is Mahometan, of the sect of the *Chias*, or *Schiites*. Its capital city was Persepolis, now *Chelminar*.

PESTILENCE, a name given in Scripture to any prevailing contagious disease.

PETER, son of Jonas, born in *Bethsaida*. He was of a prompt, resolute temper, and sometimes impetuous. After a life of most exalted usefulness, he was crucified for his Master's sake about A. D. 70. The Roman Catholics consider the popes to be the successors of Peter, as Bishop of Rome; but learned men deny that he ever visited that city.

Two **EPISTLES** were written by him; the first four or five years before the other. They are called *general*, because written for the use of all the converts to Christianity, especially such as were formerly Jews, and not to those of any particular city.

PHA'RAOH, pronounced *Pha'tro*, the common title of the ancient sovereigns of Egypt, as *Ptolemy* was afterward.

There are several kings of this name mentioned in Scripture —

1. He who took away Abraham's wife. Gen. xii.

2. He who exalted Joseph. Gen. xii. xlvii.

3. He who first oppressed Israel. Ex. i. ii.

4. He who released Israel. Ex. v. xiv.

5. He who gave his wife's sister in marriage to Hadad. 1 Kings xi.

6. Serechus, cotemporary with Ahaz. 2 Kings xvii. 4.

7. Tirhakah, called by Strabo *Tearcho*. He lived in the days of Hezekiah. 2 Kings xix. 9; Isa. xxxvii. 9.

8. Pharaoh Necho, who set up Jeholakim to be king of Judea. 2 Kings xxiii. xxiv. He is called *Næcus* in Egyptian history. In the fourteenth year of his reign, Daniel interpreted the prophetic dream of the king of Babylon.

9. Pharaoh-Hophra, called in profane history *Apries*, who made a league with Zedekiah, in consequence of which many of the Jews sought refuge in Egypt, and carried the prophet Jeremiah with them. Jer. xliii. 8—12, and xlv. 1. This Pharaoh died B. C. 570 years. In consequence of Zedekiah's revolt and league with Egypt, Nebuchadnezzar besieged and destroyed Jerusalem, and erected the colossal golden image on the plain of Dura.

PHARISEES, one of the most ancient and noted sects among the Jews, remarkable for their rigid way of living, fasting constantly every second and fifth day of the week,

and submitting to many austerities. They studied the law, were very exact in the outward observance of it, and pretended to more holiness than others; adding voluntary sacrifices to those that were commanded, and making a great show of exactly performing all their vows. By these methods, they gained the good opinion of the populace, and were esteemed persons of great learning and sanctity. But they corrupted the word of God by their expositions, and substituted human traditions in the room of divine truth. Many of them were very wicked men, though a majority perhaps really lived as they professed.

PHARPAR. See **ABANA**.

PHILADELPHIA, a city of Lydia, at the foot of Mount Tmolus, 72 miles from Smyrna, was so called from Attalus Philadelphus, who built it. A Christian church was very early planted here, to which John was directed to write a consolatory and instructive epistle. Rev. iii. 7—13. Though we can only trace the regular history of Christianity in this place for about 800 years, it has never been extinguished. At present there are in it about 2000 Christians, chiefly Greeks, who speak the Turkish language, formed into five churches, and having at least twenty places of public worship. An archbishop resides here, whose diocese

extends to Sardis on the west, and Laodicea on the east. The town contains about 3000 houses. Gibbon says, "Among the Greek colonies and churches of Asia, Philadelphia is still erect,—a column in a scene of ruins." It is now called *Allah Schyr*, or the "Fair City."

PHILEMON seems to have been some eminent Christian residing at Colosse, whose servant, named *Onesimus*, absconded and fled to Rome. There he was converted, and sent back to his master with a letter from Paul, called the *Epistle to Philemon*.

This **EPISTLE** seems to have been written by Paul during his detention at Rome, A. D. 62 or 63, and was sent, together with the Epistles to the Ephesians and Colossians, by Tychicus and Onesimus. **PALEY**, in his *Horæ Paulinæ*, has brought many unanswerable proofs of the authenticity of Scripture from the *undesignated coincidences* between this Epistle and the Acts of the Apostles, written by Luke.

PHILIP, son of Herod the Great and Cleopatra. From him the city Cesarea Philippi received its name. Matt. xvi. 13, &c.

PHILIP, another son of Herod, by his wife Mariamne. He was sometimes called *Herod*, and was the husband of Herodias. He was disinherited by his father, and lived a private life. Matt. xiv. 3, &c.

PHILIP, one of the twelve apostles; a native of Bethsaida in Galilee. Some ancient historians say that he was the individual who requested of Jesus that he might "first go and bury his father." Matt. viii. 21, 22.

PHILIP, one of the seven deacons of the church at Jerusalem.

PHILIPPI, a city of Macedonia, anciently called *Datos*; but being repaired by Philip, father of Alexander the Great, it received its name from him. It stood about 70 miles north-east of Thessalonica. It was rendered famous by the defeat of Brutus and Cassius in its neighborhood. Here Paul preached about A. D. 52; and Lydia and many others were converted. Acts xvi. 12. This church supported Paul while he labored as a missionary at Thessalonica, Phil. iv. 15, 16, and also when at Corinth, 2 Cor. xi. 9, and remitted him money for his support, while he lived at Rome in "his own hired house." Phil. ii. 25, and iv. 10—18.

The **EPISTLE** to these Christians seems to have been written from Rome during the latter part of Paul's first imprisonment.

PHILISTIA, or **PALESTINE**, is a name now given to the whole of Canaan; but in Scripture it means only a narrow strip of land along the

sea-coast, in the south-west of Canaan, about forty miles long and fifteen miles broad. Its cities were Gerar, Gaza, Majuma, Askelon, Ekron, Ashdod, and Gath. The Philistines and the Caphtorim descended from Caslubim, the son of Mizraim, who peopled Egypt; and their country is perhaps called the isle or country of Caphtor. Jer. xlvii. 4. Their territory was allotted to the Hebrews, but they neglecting to take possession of it, the Philistines were made a severe and lasting scourge to them. Josh. xiii. 2, 3; xv. 45, 46, 47. Jud. iii. 1, 2, 3. See **CANAAN**.

PHILOSOPHY, a word literally signifying *love of wisdom*. In its usual acceptance, however, it denotes a science, or collection of sciences, of which all things, both of body and spirit, are the objects. When the term is thus employed, it admits of various definitions. That part of philosophy which treats of God, is called **THEOLOGY**; that which treats of nature, **PHYSICS**, or **Natural Philosophy**; and that which treats of men, **LOGIC**, and **Moral or Intellectual Philosophy**. When St. Paul cautioned the Colossians to "beware lest any man should spoil them through philosophy," (chap. ii. 8.) he did not mean to forbid the pursuit of knowledge in general, but to condemn *that vain affectation of wis-*

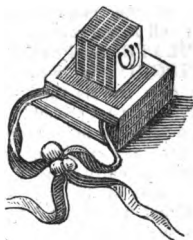
dom, of which the heathens were notoriously fond, and which stood in opposition to the simplicity of the gospel of Christ.

PHOENICIA, a province of Syria. It contained the famous cities Sarepta, Ptolemais, Tyre and Sidon. The Tyrians and Sidonians had almost all the trade of the then known world. There was scarcely a shore or isle of the Mediterranean Sea where they did not plant colonies. The most noted of these was that of Carthage, which once long contended with Rome. It is thought the Phoenicians pushed their trade as far as Britain, and they probably had settlements on the Red Sea and Persian Gulf. Sir Isaac Newton thinks that vast numbers of Edomites fled hither in the days of David, and carried their arts along with them. The chief city of this region, and sometimes the region itself, is now called *Tripoli*.

PHRYGIA, a country of Lesser Asia, having Bithynia and Galatia on the north, Cappadocia on the east, and Pisidia and Lycia on the south, and Lydia, Mysia and Caria on the west. The gospel was very early preached in Phrygia, and a church formed, which for many ages made a considerable appearance. Acts xvi. 6; xviii. 23.

A portion of the inhabitants are Christians to this day.

PHYLAC'TERY, a slip or box of parchment on which was written some important texts of Scripture, worn by pious Jews on their foreheads or arms when they went to the synagogue, or at morning and evening prayer, &c. The common form may be seen in the engraving.



Our Lord censures the Pharisees for wearing their very large and conspicuous, out of vain glory and hypocrisy, and making the use of them a great part of their religion. The custom was founded on the command, in Ex. xiii. 16; and Numb. xv. 37—40; which was probably only figurative language, meaning that they should most carefully remember God's word. But the Jews were apt to turn all the law into carnal observances. The passages commonly written on them, were Numb. xv. 41. Deut. vi. 6—9. Ex.

xiii. 8, 9, and xiii. 14—16. Deut. xi. 18—21. It does not appear, however, that they confined themselves to these texts. There is no evidence of their being worn by the ancient Jews. The custom seems to have originated about the time of the rise of the sect of Pharisees. Some Jews now wear a square piece of stuff under their clothes, with four strings and four tassels at the corners, which they call *Arbah casoth*.

PILATE, see **PONTIUS**.

PILGRIM, a wanderer; one who travels to a holy place. It is not probable that pilgrimages, as now made by papists and pagans, were known in early times; but good men in all ages have esteemed themselves "strangers and pilgrims on the earth." Heb. xi. 13.

PILLAR, a column, a supporter, a monument. "The pillars of the earth," and "pillars of heaven," are metaphorical expressions, by which the world is compared to a vast edifice, reared by the power and skill of Jehovah. Job ix. 6; xxvi. 11; and xxxviii. 4, 6. Ps. lxxv. 3. James was a pillar in the church; that is, a great support and ornament; and the church itself is the "pillar and ground of the truth;" that is, it maintains truth in the world. 1 Tim. iii. 15.

PINE, a species of fir tree. It grew on Lebanon,

but is mentioned only thrice in Scripture; Neh. viii. 15. Isa. lxi. 19; and lx. 13.

PINNACLE, a turret or high summit. The "pinnacle of the temple," Matt. iv. 5, seems to have been the battlement of the roof of Solomon's porch, which stood on ground made by carrying up a wall of several hundred feet from the valley below, and thus enlarging the space for the temple on the top. It was a dizzy height (Josephus says 500 cubits), and commanded an extensive prospect.

PISGAH, the highest top of that chain of mountains called *Abarim*, and a part of Mount Nebo; and so Moses is sometimes said to view Canaan from Nebo, and sometimes from Pisgah. Deut. iii. 27; xxxiv. 1. There were several fine springs of water at its base. Deut. iv. 49.

PISIDIA, a province of Lesser Asia, west of Mount Taurus, south-west of Lycaonia, and north of Pamphylia. Its present name is *Natolia*.

PI'SON, the name of the first branch of the river of Eden. It is supposed to be the western branch of the divided stream of the Tigris and Euphrates, which runs along the side of Havilah in Arabia. Gen. ii. 11.

PITCH. The substance so called, Gen. vi. 14, is the same as the *slime*, mentioned Gen. xiii. 3, and xiv. 10;

and is generally supposed to be the inflammable mineral called *asphaltos*, from the lake *Asphaltites*, or Dead Sea, in Judea, on the surface of which it is found. When first obtained, it is soft, viscous, and pliable, but soon acquires a hardness and tenacity superior to our pitch. It was therefore excellent for smearing the ark, Ex. ii. 3, or for building the tower of Babel. Gen. xi. 3. The Arabs still use it for the bottoms of boots; and in the ruins of Babylon, large masses of brick work cemented with it have been discovered. *Naptha*, *Petroleum*, *Barbadoes tar*, &c. are different varieties of this substance.

PI'THOM and RAMESES were the two cities for the building of which the Hebrews made brick. Ex. i. 11. The situation of them is now unknown. Herodotus mentions a city called *Pathumos*, situated on the canal made to join the Red Sea and the River Nile.

PLEDGE, a pawn which a lender takes from a borrower, to secure the payment of money. No millstone was to be taken in pledge; the widow's ox, or a person's clothing for body or bed, if taken, was to be restored the same night. No Hebrew was to take a pledge from a poor man of his own nation, nor to go into the borrower's house to take a pledge for

himself, but the borrower was to bring out to him that which could best be spared. Ex. xxii. 26. Deut. xxiv. 10—17. Ezek. xviii. 7—12, 16.

PLEIADES, a beautiful cluster of stars, sometimes called "the seven stars." They are in the constellation *Taurus*, and appear the last of March.

PLOUGH, an instrument of tillage. To plough and look back, Luke ix. 62, is to make bad work, if indeed one could thus work at all, especially with the imperfect ploughs used in the time of our Saviour. Christians, therefore, must not look back on the world with pleasure and desire, but give all heed to the important work and reward which lies before them. 1 Cor. ix. 10.

POETS, composers of songs or verses in metre. Acts xvii. 28. Homer, Pindar, Anacreon, and Sappho, excelled among the Greeks; Virgil and Horace among the Latins. Many portions of the sacred writings are in poetry; the grandeur of which incomparably transcends that of any human production. As the true pronunciation of the Hebrew language is not now known, we cannot perceive the harmony of words or quantity of syllables which mark true poetry. Yet it is plain that the Hebrews regarded those things, as we find letters added to, or omit-

ted from, the ends of words, &c., evincing submission to rhythm and quantity. The reader is referred to the Lectures of Bishop Lowth on the Poetry of the Hebrews, as containing all that is satisfactorily known on this subject.

POLL, (pronounced *pôle*) the head of a person:—a register of heads or persons. Numb. i. 2. 1 Chr. xxiii. 3, 24. As a verb, it means to lop, cut, or prune. 2 Sam. xiv. 26. Ezek. xlv. 20.

POLLUX, see **CASTOR**.

POMEGRAN'ATE, a species of the apple-tree. Its growth is low and spreading; its wood hard and knotty; its bark reddish and prickly; its leaves greenish, inclining to red; and its blossoms large, and bell-shaped. The fruit, which resembles an apple, ripens about August, and is sometimes three or four inches in diameter, and of a pound weight. It was esteemed one of the most delicious fruits in the world. Numb. xiii. 23. The pomegranate juice is frequently made into wine; or mixed with it. Song viii. 2. One kind was sour, and was used to give a flavor to meats and liquors, till the juice of lemons and oranges superseded it. Deut. viii. 7, 8. It comes to perfection in our Southern States.

PONTIUS PILATE, the Roman governor of Judea, was in office 10 years. By his covetous and cruel admin-

istration he caused himself to be exceedingly hated, both by the Jews and Samaritans. At length, three years after the death of Christ, complaints against him reached the court of the Emperor *Caligula*, and he was recalled to Rome, tried, and banished to Gaul. Afterwards, through poverty and shame, he committed suicide.

PONTUS, a province on the south side of the Euxine Sea, extending from the River Halys on the west, to the country of Colchys on the east. In this district is the River Thermodoön, beside which the Amazons are fabled to have dwelt.

POPLAR. The tree thus named in Scripture is the *white poplar*, so called from the whiteness of its leaves, bark, and wood. The word occurs Gen. xxx. 37; and Hos. iv. 3, only.

POST. (1.) An upright timber. (2.) A carrier of despatches or letters, who goes with haste. Jer. li. 31. Man's days are more swift. Job ix.

POTSHERD, a piece of broken earthen ware. Job ii. 8.

POTTERS' FIELD, see **ACEL'DAMA**.

POWER, a word variously used, to signify ability, liberty, jurisdiction, prerogative, &c. The expression, 1 Cor. xi. 10, has caused much discussion. A probable interpretation is, that a wo-

man's veil was regarded as an emblem of subjection to the other sex. The word *messenger*, there translated angel, may mean *spies*, who came into the Christian assembly, and would maliciously report if their women departed from established customs.

PRAISE, to commend. To praise God is to duly acknowledge his great excellencies. Ps. cxxxviii. &c. Rev. xix. 5. To praise men, is to declare their good actions or qualifications. Ps. xxvii. 2.

PRAY, to entreat, or ask earnestly with submission; to appeal to the judgment and decision of another; to intercede in behalf of others, and to beg that some evil may be averted, or some favor or good obtained; to make known our desires to God, by offering up our petitions for things lawful and necessary, with an humble confidence of obtaining them, through Christ's mediation alone, to the praise of God's mercy, truth, and power. Matt. vi. 6. John xvi. 23, 24, 26. We are exhorted to pray for all men, 1 Tim. ii. 1; and are encouraged to this benevolent act, Jam. v. 16; but we must seek and expect the help of the Holy Spirit. Rom. viii. 26. The prayers that we direct to God are the ordinary means by which we receive grace from him.

To neglect prayer is a great sin against the majesty and

mercy of God, attended with unspeakable loss to ourselves. The pious Jews used to pray three times a day, at morning, noon, and evening; and less than this ought not to satisfy Christians.

The true nature of prayer may be best ascertained from a view of the manner in which it is spoken of in Scripture. It is called *inquiring of the Lord*, Gen. xxv. 22; *supplication*, Zech. xii. 10; *entreaty*, Ex. viii. 8; *wrestling with God*, Rom. xv. 30; *lifting up the soul*, Ps. xxv. 1; *pouring out the heart*, Ps. lxii. 8; *looking up to God*, Ps. v. 3; *taking hold of God*, Isa. lxiv. 7; *crying*, 1 Sam. vii. 8; *asking*, John xv. 16; *seeking and knocking*, Matt. vii. 7, &c. &c. How plainly may we see from this method of speaking of prayer, the unacceptableness and inefficiency of cold, formal, and heartless repetitions before God!

PREACH, see GOSPEL. *To preach* is loudly to proclaim the will of God, as his appointed heralds. Eph. iii. 8. To preach in a proper manner requires no small attention, in order that no fault in the pronunciation, the gesture, the language, the order, or the matter, may tend to bring the truths of the gospel into contempt; or, by feeding the carnal fancy of airy minds, divert them from the important subject.

PREDESTINATE, to predetermine. The word is used in reference to God's purpose to save a part of the human race from that corruption and condemnation which all have amply deserved. Rom. viii. 29, 30. Eph. i. 5. The ancient Hebrews knew as well as ourselves that God foreknew what every person would be, do, or become. This is involved in the very notion of omniscience. God says to Jeremiah, (i. 5.) "Before I formed thee I knew thee, and before thou camest forth out of the womb, I sanctified thee, and ordained thee to be a prophet." This is a most difficult subject, on which we are to think and speak with profound reverence; and, with minds confirmed in the belief of Jehovah's infinite justice and mercy, govern ourselves by the plain injunctions of Scripture.

PRESBYTERY, a body of ministers met for ordaining a person, or other purposes. 1 Tim. iv. 14.

PRESS, see under **WINE PRESS**.

PRETORIUM, the residence of the Roman governor at Jerusalem. Mark xv. 16. Here he sat to administer justice. It is called the *judgment hall*. Acts xxiii. 35. What Paul calls the *pretorium*, (in the Eng. trans. *palace*,) Phil. i. 13, seems to mean the camp of the pretorian bands, to which he was probably

carried by the soldier to whom he was chained.

PREVENT, to hinder, as the word is now used. But this is never its signification in the Bible. It there always means to *precede*, or *go before*; this being the use of the word at the time our translation of the Bible was made. Ps. lxxx. 3. 2 Sam. xxii. 6. 1 Thess. iv. 15.

PRICKS, sharp points placed in the end of a long staff, and used formerly to drive oxen. Acts ix. 5. They are now commonly called *goads*. To "kick against the pricks," is a proverbial expression, applied to those who injure themselves by struggling against inevitable necessity.

PRIDE, (1.) The elation of a mind filled with self-conceit, contempt of God, and disdain of men. (2.) What one is proud of, as power, wealth, church-ordinances, and relation to God, &c. (3.) The haughty looks and words, or wicked deeds, whereby a man discovers the pride of his heart. Ps. xxxi. 20. Hos. v. 5.

PRIESTHOOD means, (1.) The office of a priest. Numb. xvi. 10. Under the Jewish law, the priest offered sacrifices, taught the people, and prayed for them. Aaron's was an "everlasting priesthood;" it secured to him and his seed the office of priest for many generations. Ex. xl. 15. Numb. xxv. 13. But



**THE JEWISH HIGH PRIEST,
As robed on the Day of Expiation.**



THE JEWISH HIGH PRIEST,

In his ordinary Official Robes.

Christ's is an "unchangeable priesthood," as it never can pass from him to another. Heb. vii. 24. (2.) A class of priests, or persons who perform religious offices, according to the will of God. The saints are an "holy" and a "royal priesthood;" a company of spiritual priests, washed in Jesus's blood, sanctified by his word and Spirit, and enabled to offer up spiritual sacrifices of prayer and praise to God through Jesus Christ. 1 Pet. ii. 5, 9. Rev. i. 6. Before the consecration of Aaron and his sons, fathers, elder brothers, &c. acted as priests; as Noah, Abraham, Job, Melchisedek, &c., and occasionally every man for himself, as Abel, Cain, &c.

The HIGH PRIEST was at the head of the Jewish priesthood. His duty was to offer sacrifices, to oversee the house of God, regulate the services of the other priests and the Levites, direct public worship, obtain special indications of the divine will, and once a year enter the Holy of Holies, with blood and incense, as described Lev. xvi. His dress, both on common and special occasions, is described Ex. xxxix. &c. In the preceding *engravings*, he is seen as robed on the day of expiation, Lev. xvi. and on ordinary occasions. Ex. xxviii. The office began in Aaron, and was continued in his family till near the time of the

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ruin of the Jewish polity by the Romans; when, among other acts of corruption, the office was bartered for money.

The high priest, once a year, made atonement for the sins of all the people; but Christ is the true High Priest, who, by the sacrifice of himself, made atonement for the sins of the whole world, and now intercedes, at the right hand of God, for all who believe on his name. Heb. vii. 17; ix. 11; and xii. 24, 25.

PRINCE, a chief governor; a king's son. Christ is *Prince of peace*, being the Purchaser and Procurer of peace between God and men; between men and men; and between Jews and Gentiles. Eph. ii. 15. John xiv. 27. He is *Prince of life*, Acts iii. 15, because he is the Author of temporal life, in whom we live, and move, and have our being. He is also "*Prince of the kings of the earth*," Rev. i. 5, as he rules over all. Satan is the "*prince of this world*," because he boasts of having all the kingdoms of the earth at his disposal, Matt. iv. 9; and because he has an usurped dominion in the world, and great power in the hearts of the children of disobedience, who yield a voluntary subjection to him. Of all this power he shall soon be dispossessed. John xii. 31.

PROFANE, openly wicked, wanting in religious reverence to sacred names or

things, 1 Tim. i. 9; unholy or impure. 1 Tim. vi. 20. Esau is called *profane*, because he sold his birthright, which was a holy thing; not only because the priesthood was annexed to it, but also because it was a privilege leading to Christ, and a type of his title to the heavenly inheritance. When the apostle censured "profane babblings," he meant those heathen absurdities which were founded in superstition and ignorance.

PROMISE, an assurance, by which a person engages to do or forbear to do something. God, in his word, promises blessings to his people. The fifth commandment, "Honor thy father and mother," is called the "*commandment with promise*," Eph. vi. 2, because God has added this declaration—that they who honor their parents shall have their days lengthened on the earth. Jesus Christ has promised to be with his people to the end of the world. Matt. xxviii. 20. The Holy Ghost is called the "*Holy Spirit of promise*," Eph. i. 13, being promised to them that believe on Christ, and being the seal and pledge of their everlasting happiness.

PROPHECY, (1.) A declaration of future things. Neh. vi. 12. (2.) A declaration of hidden, obscure, and important things. Prov. xxx. 1. (3.) The preaching of the gospel. 1 Tim. iv. 14. Rom.

xii. 6. (4.) The gift of explaining obscure passages of Scripture, or of foretelling things to come. 1 Cor. xii. 10; and xiii. 8.

The numerous prophecies of Scripture which have been precisely fulfilled, are a complete proof that the Bible is the word of God.

PROPHET, one who foretells what is to come; a person inspired, and appointed by God to reveal his will, to warn of approaching judgments, to explain obscure passages of Scripture, or to make known the truths of the Bible, and urge men to obedience. 1 Cor. xiv. 26. Jesus Christ is "that Prophet," who, having taught the will of God on earth, with an infinite superiority to all the rest in force of authority, extent of knowledge, and efficacy of instruction, and being now exalted to the right hand of power in heaven, still teaches by his word and Spirit. Such as refuse his teachings incur certain reprobation. Acts iii. 22. Heb. xii. 25.

About the time of Samuel, *schools of the prophets* were formed, wherein young men were piously educated, to prepare them for receiving the gift of prophecy. Such schools we find at Bethel, Gilgal, Najoth, Jericho, and Jerusalem; but it does not appear that all these young men were afterward inspired. They were inspected by Sam

uel, Elijah, Elisha, &c. 1 Sam. x. xi. xix. 2 Kings ii. Whether the most of the noted prophets were anointed at their entrance on their office, we know not. It is certain that they generally lived in a very low and temperate manner. The presents given them were such as oil, bread, fruits, honey. 2 Kings iv. 42. 1 Sam. ix. 7, 8; x. 1. John Baptist was "more than a prophet," as he pointed out Jesus Christ as already incarnate. Matt. xi. 9. Paul, Peter, and John, may be called *prophets*, as there is in their writings a variety of predictions. 2 Thess. i. 7—10; ii. 3—11. 1 Tim. iv. 1—3. 2 Pet. iii. 10, &c. Almost the entire book of Revelation is a prophecy.

The following is a catalogue of the prophets. The order of succession is, in some instances, uncertain, and some chronologists give different dates. Some of the prophets lived under successive kings, but the space allows only the mention of one.

	Years
Samuel prophesied . . .	81
David " . . .	48
Elijah " under <i>Ahab</i> , .	14
Elisha " " <i>Jehoram</i> , .	58
Jonah " " <i>Jehu</i> .	
Joel " " <i>Uzziah</i> .	
Amos " " <i>Jeroboam II</i> .	26
Hosea " " "	62
Isaiah " " <i>Ahaz</i> , . .	62
Micah " " "	40
Nahum " " <i>Hezekiah</i> .	
Zephaniah " " <i>Josiah</i> .	
Habakkuk " " "	
Jeremiah " " "	41

Obadiah proph. in the captivity.	
Ezekiel " " "	21
Daniel " " "	69
Haggai " after the captivity.	
Zechariah " " "	2
Malachi " " "	3

PROPTIATION, an atonement for guilt; that which propitiates. It has been defined as "the averting the punishment due to any one by undergoing the penalty in the room of the guilty." Christ is "the Propitiation for our sins,"—i. e. the sins of his people; because his complete righteousness and atonement satisfies the Father for all their transgressions, and secures the cancelling of the demands of justice. Rom. iii. 25, and viii. 32—39. 1 John ii. 2.

PROSELYTE means in Scripture one that turned from heathenism to the Jewish religion. Acts ii. 10. Some were *proselytes of the gate*, who, though they renounced idolatry; observed what the rabbins call the seven precepts of Noah;* and attended the Jewish instructions; yet were not circumcised, nor allowed to partake of the pass-over. To these the Jews allowed hopes of eternal life, and permitted them to dwell

* These were seven laws, which, they maintained, were given by Jehovah to the sons of Noah; viz. 1. To avoid idolatry. 2. To worship God. 3. To abhor incest. 4. To commit no murder. 5. Not to steal. 6. To punish murder with death. 7. Not to eat blood or things strangled.

in Canaan. Of this kind of proselytes we may suppose Naaman, Cornelius, the Ethiopian eunuch, and Solomon's 153,600 servants to have been. Others were *proselytes of righteousness*, or of the covenant; being obliged to fulfil the whole law of Moses. At their admission, the motives influencing them to change their religion were examined, and they were instructed in the principles of Judaism. Next, if males, they were circumcised; after which, they presented their oblation to the Lord. Whether they were also dipped in water is much disputed, and seems not probable. No mention is made of such a rite in Scripture, which would leave it without authority if practised. Nor is it mentioned in Josephus, Philo, the Apocrypha, the New Testament, or by any writer for several hundred years after Christ. No boys under twelve years of age, or girls under thirteen, were admitted without the consent of their parents; or, if these refused, without the consent of the judges of the place. During the time of Christ, the Jews, and especially the Pharisees, greatly exerted themselves to make proselytes. Compare Matt. xxiii. 15, with Acts xiii. 43.

PROVERBS, the name of a book in the Scriptures, containing the inspired precepts

of Solomon. 1 Kings iv. 32. The whole in the original seems to be poetry. Though written by Solomon, they seem to have been collected and arranged by others. Let the reader turn to ch. xxv. 1, and xxx. 1.

PROVIDENCE, a care for the future. The word is principally used in reference to that superintendence which our heavenly Father exercises over his creatures, supporting them in their being, and governing them in all their actions. This government, though exact and minute, infringes not our perfect liberty of choice, and complete responsibility for our actions.

PSALM, a holy song. The Psalms are particularly sweet to a Christian, because they contain so much of the experience of a religious man. Most of them were composed by David. The 90th was composed by Moses; perhaps the 80th by Heman. Those under the name of Asaph were probably directed to him as leader of the temple choir. Some psalms are doctrinal, as Ps. i.; some historical, as Ps. lxxvii. cv. cvi.; some prophetic, as Ps. cx.; some penitential, as Ps. li.; some consist of prayer and complaints, as Ps. vi. xxxviii. &c.; others consist of praise and thanksgiving, as Ps. xxx. 46; cxlv. cl. &c. In some, most or all of these subjects are connected, as Ps. lxxxix.

The Jews divided the entire collection into five books, at the end of four of which are the words "Amen, amen," and of the fifth "Hallelujah." The first division ends at the 40th psalm, the second at the 72d, the third at the 88th, the fourth at the 105th, and the fifth at the 150th. The words at the conclusion are thought to have been put there by Ezra. The book itself forms an inestimable treasure, and is the glory of the Old Testament. It contains the grandest conceptions of God, the most remarkable prophecies, and the most perfect models of resignation, faith, and trust in God. Luther says "all sorts of divine doctrines and precepts are contained in it."

Whether the titles of the Psalms are of divine authority, is not agreed. The Hebrew words therein mentioned, are by some considered as names of instruments of music, or first words of some songs; or to denote the subject matter of the psalm. It is thought *Maschil* means a poem, or set composition; and signifies, that the psalm is designed for instruction, Ps. xxxii.; that *Mirjam* denotes the precious or golden nature of the psalm; and perhaps all the psalms so marked relate to Jesus Christ, as Gussenius observes. *Neginoth*, or *Neginath*, signifies stringed instruments, Ps. iv. lxi.; *Nehiloth*, wind instruments; Ps.

v.; *Gittith*, a kind of instrument invented at Gath, Ps. viii.; *Alamoth*, the treble, or a song to be sung by virgins, Ps. xli. *Shiggaion*, or *Shigionoth*, may denote that the psalm is to be sung with diversified tunes, or embraces various subjects. Ps. vii. Hab. iii. The Greek word, signifying a stringed instrument, is *psalterion*. Hence, by a metaphor, the book of Psalms is sometimes called the *Psalter*.

PSAL'TERY, a musical instrument, first mentioned in the Psalms of David. It seems to have been shaped much like the present harp; or the Greek letter delta inverted, thus, ∇. The body was of wood, hollow; and Josephus says it had twelve strings. The chords were at first of flax, but subsequently were manufactured from the entrails of sheep. Harp strings of the latter kind are mentioned by Homer as a recent invention.

The modern psaltery is a flat instrument, of a triangular form, strung from side to side, with iron or brass wire, and played on with a kind of bow.

PTOLEMA'IS, a seaport in Galilee of Judea, now called *Acre*. Acts xxi. 7. See **ACCHO**.

PUBLICAN, a collector of taxes. The Romans farmed out their revenue to men who paid into the treasury of the state a certain sum, and

took the risk of collecting. Contracts were generally taken by principal men, who let out small districts to collectors for specified sums. Printing not being known, and the laws little understood, these inferior agents generally committed gross impositions and extortions. They were therefore greatly hated by the Jews, whose pride was mortified by having to pay tribute at all. Matthew, Zachæus, and probably other publicans, became disciples of Christ. Luke xv. 2. Matt. xxi. 31.

PUL, (1.) A king of Assyria, hired by the king of Israel to assist him. 2 Kings xv. 19. Hos. v. 13. (2.) A district in Africa, thought by Bochart to be an island in the Nile not far from Syene. Isa. lxvi. 19.

PULSE, the seed of leguminous plants, as peas, vetches, beans, &c. Lev. xxiii. 14. 2 Sam. xvii. 28.

PUNISHMENT, suffering for sin. Taken exactly, it means the infliction of *deserved* evil. When used in reference to our Saviour, it means sufferings instead of the penalty which sinners *would have* endured, but for his standing in their place. See Isa. liii. 4—11. 1 Pet. ii. 14. Rev. v. 9, &c.

The **CIVIL PUNISHMENTS** of the Jews were, (1.) Retaliation; (2.) Fines; (3.) Scourging; (4.) Imprison-

ment, which was sometimes accompanied by confinement to painful postures; (5.) Death. Tyrants sometimes invented cruel punishments, such as putting out the eyes, Jud. xvi. 21; cutting off members of the body. Jud. i. 5—7.

PU'RIM is the plural of **PUR**, and means *lots*. It is the name of a solemn feast among the Jews, in commemoration of Haman's overthrow. It derives its name from the circumstance that Haman *cast lots* to ascertain the best day for destroying the Jews. Est. iii. 7, and ix. 26.

PURPLE, a color much worn by kings and emperors. Mark xv. 17. It is the famous Tyrian dye, so costly, and so celebrated in antiquity. It is called in 1 Maccab. iv. 23, "*purple of the sea*." It was made from the blood of a shell-fish; plenty of which were found in the sea, on the north-west of Canaan, and are now found about the Caribbee Islands, and other parts of America, and on the west of England.

PUTE'OLI, a city of Campania, in Italy; so called from its hot waters, or the multitude of its wells. Its ancient name was *Delus Minor*. It stood about eight miles from Naples, and was much frequented on account of its mineral waters. From hence a considerable trade was carried on with Alexandria, in

Egypt. Paul halted here seven days, as he went prisoner to Rome. Acts xxviii. 13. We find several of its bishops in the primitive councils of the Christian church. The present name of the place is *Buzzoli*.

PY'GARG, a species of gazelle or antelope, about the size of our deer. It is probably the *addace* of the ancients. The word occurs Deut. xiv. 5, only.

Q.

QUAIL, a gallinaceous bird, somewhat less in size than the turtle dove. Quails are extremely numerous in warm countries. Ex. xvi. 13. Numb. xi. 31, 32. The accounts of travellers respecting the immense flocks of this bird, render the account in Scripture perfectly credible. In Numb. xi. 31, it says "they fell two cubits high upon the face of the earth." The word *high* is not in the original. It means they lighted so thick as to be only two cubits *apart*; or came down within two cubits of the surface of the ground.

QUATERNION, a file, consisting of four soldiers. Peter was placed under the care of four quaternions, in order, probably, that each might guard him three hours at a time. See **WATCH**.

QUEEN often means in Scripture a king's *mother*. A reference to this fact will remove several apparent discrepancies in the Old Testament. The word has still the same meaning among Orientals.

QUEEN OF HEAVEN, a name given by Hebrew idolaters to the moon. Jer. vii. 17; xlv. 16—18.

QUICK. The living flesh, the sensible part of the body. Those persons who shall be alive at the resurrection, are called the *quick*, in distinction from those who will arise from the dead. Acts x. 42. To give spiritual life to sinners is called *quicken*ing them. Eph. ii. 1—5.

QUIT, to acquit. Josh. ii. 20. 1 Sam. iv. 9. Christians, in their great conflict with sin and temptation, are to "quit themselves as men." 1 Cor. xvi. 13.

R.

RAB'BATH, the capital of the Ammonites, was situated in the mountains of Gilead, beyond Jordan. It was a famous city, even in the time of Moses. Deut. iii. 11. Here Uriah lost his life, by a secret order from David. 2 Sam. xi. xii. It was destroyed, according to prophecy, Ezek. xxv. 5. Amos i. 14, a few

years after the destruction of Jerusalem. It was by Ptolemy called PHILADELPHIA, and is so named on our maps of Palestine. Its present name is *Amman*.

RABBI, a name of dignity among the Jews, signifying *doctor* or *master*. It was bestowed on any learned man, but especially on very eminent teachers of their law. The rabbi was ruler of the synagogue, decided all religious disputes, and received the utmost homage. Our Saviour exhorts the disciples not to use such distinctions and titles, but to look to him as their only Lawgiver and Teacher, whom they were to follow in all matters of faith and worship. Matt. xxiii. 7, 8.

RABBONI, a derivative from *rabbi*. It was a greater title than *rabbi*, and was never formally conferred, except on a few extraordinary doctors of the school of Hillel. John xx. 16.

RACA, a Syriac word, meaning *a silly fellow*. A term used by the Jews to express the utmost contempt. Matt. v. 20.

RACE, a rapid course, generally implying contest. The numerous allusions to Grecian foot races, contained in Paul's Epistles, require some knowledge of the laws of those games. The apostle says, 1 Cor. ix. 24, "Know ye not that they who run in a race, run all, but one [only]

receiveth the prize? So run that ye may obtain." And "every one who striveth is temperate," &c. Also, 2 Tim. ii. 5, "If a man strive for masteries, yet is he not crowned except he strive lawfully." See also Heb. xii. 1. Gal. v. 7, &c. Plutarch and Cicero describe most extravagant honors and emoluments given to victors, especially at the *Olympic* games. Homer declares that men could gain no higher honors than those won by strength and fleetness! Those persons who designed to contend in these games, were obliged to repair to the public gymnasium ten months before the solemnity, where they prepared themselves by continual exercises. No man who had omitted to present himself in this manner, was allowed to contend for any of the prizes; nor were the accustomed rewards of victory given to such persons, if by any means they introduced themselves, and overcame their antagonists.

RAILING, insolent, reproachful language. Christians are strictly forbidden it. 1 Cor. v. 11. When we are thus reviled, we must return blessing. 1 Pet. iii. 9.

RAIMENT was at first made of the skins of beasts, Gen. iii. 21; but the art of spinning and weaving was soon invented, Ex. xxviii. 42, and even embroidering, Ex. xxxv. 35, which became com

mon in the days of the judges. The common garment, in the days of Christ, was a sort of shirt or tunic, reaching to the ankles, generally with sleeves, but sometimes having only arm-holes. A girdle confined it at the waist. Over this, various garments were worn, according to the quality of the person. All classes wore something in the form of a large shawl, called a "cloak," or "upper garment." Matt. xxi. 8. When a person had nothing on but the tunic, he was said to be "naked." John xxi. 7. Persons could carry various articles in the folds of their shawl, Luke vi. 38; and at night, in that climate, they rarely needed any other bed-clothes. See Ex. xxii. 26, 27. Around this outer garment the ancient Jews were accustomed to have a border or fringe, sometimes marked with texts of Scripture. The Pharisees, through ostentation, made theirs remarkably large. Matt. xxiii. 5. When engaged in laborious work, this outer garment was laid aside, as by our Saviour, when he washed his disciples' feet, John xiii. 4; and Peter, when he fished, John xxi. 7. This explains, also, Matt. xxiv. 18. These upper garments would of course fit persons of any size, equally well. To give raiment was therefore common; and especially when opulent or eminent men gave rich entertainments. In such

cases, not to accept and put on the proffered robe, was a great affront. Matt. xxii. 12. See VAIL, SANDALS, &c.

RAIN was plentiful in Israel twice a year. "The early and the latter rain" occurred, the former in September, the latter in March. After these, the weather becomes settled, and about May the grain is gathered. In Egypt, it scarcely ever rains; the overflow of the Nile, and copious dews, answering the purpose. In tropical climates, the winter is the *rainy season*. Violent winds often attend these rains, and overthrow insecure houses. Hence our Saviour's parable. Matt. vii. 25.

RAINBOW, a splendid arch consisting of all the colors formed by the refraction and reflection of the rays of light by rain or vapor. It always appears opposite the sun, and never when he is higher than 42 degrees above the horizon. Many critics have supposed that previous to the flood this beautiful bow had not appeared. If not, the confirmation to Noah's faith must have been exceedingly effectual. Its appearance, though now common, continues to be a gracious token that the earth shall not again be covered with waters. Gen. ix. 8—17.

RAISINS, dried grapes. They are much used for food in many countries, and are considered very wholesome.

RAM, a male sheep. See **SHEEP**. *Battering rams* were used, before the invention of cannon, to destroy the fortifications of cities. This machine was a huge log of timber, with an iron head at one end, suspended by the middle to elevated poles, and driven violently against the wall, by great numbers of men, until a breach was effected. A shelter was erected to defend these men from archers on the walls. Ezek. iv. 2, and xxi. 22.

RAMAH, a city of Benjamin, which stood 8 miles northward from Jerusalem, Josh. xviii. 25, and, being on a hill, was visible from thence. Near to it Deborah dwelt. Jud. iv. 5. Elkanah and Samuel resided in it, 1 Sam. i. 1, 19. vii. 17. viii. 4. xxv. 1.; and at Najoth, or the meadows of Ramah, was a college of young prophets. 1 Sam. xix. There was another Ramah on the west border of Naphtali, Josh. xix. 36; also a Ramath or Ramoth, which we suppose the same as Baalath-beer, in the lot of Simeon, Joshua xix. 8. 1 Sam. xxx. 27, (see **GILEAD**), and also a Ramoth, Remeth, or Jarmuth, in the lot of Issachar. Josh. xix. 21.

RAM-SKINS, dyed red, were used in the construction of the tabernacle. Dr. Clarke has proved from Homer, Pliny, and modern travellers, that there are rams whose natural color is red. From this fact

the fable of the golden fleece may have had its origin.

RANSOM, the price paid for the pardon of an offence, or the redemption of a slave or captive. Prov. vi. 35. Ex. xxi. 30. To prevent the plague and make ceremonial atonement for their souls, all male Hebrews of adult age paid half a shekel yearly, as a ransom. Ex. xxx. 12. The obedience and death of Christ are the proper *ransom* and price of our deliverance from sin and misery. Matt. xx. 28. Job xxxiii. 24.

RAVEN, a bird about the size of a pullet. Its color is black, and its voice harsh and doleful. It delights in solitude, and lives on carrion, &c. The raven which Noah sent forth, did not return, probably because it found rest and food on the floating carcasses. It has by all nations been considered a disgusting and hateful bird; but especially so to the Jews, whose laws pronounced it unclean. How striking, therefore, is the argument of God's paternal regard to all his creatures, derived from his care of this bird! Job xxxviii. 41. He not only feeds the ravens, but, if killed, he cares for their unfledged young. "He giveth food to the young ravens which cry." Ps. cxlvii. 9. If the Lord takes care of ravens, how confidently may his people trust him! Luke xii. 24. The raven is a striking emblem of unconverted man.

RAZOR. See **SHAVE**.

REASON, the power by which we discover and apprehend truth. True religion is altogether a reasonable service, Rom. xii. 1; but, though reason can see its reasonableness and excellence, when revealed, it could not, by the mere light of nature, discover fully the character and pleasure of God. The province of reason in religion, is, to examine the evidences of the authenticity of Scripture, and, this being ascertained, it is to be employed in understanding the whole will of God, as there revealed.

RE'CHABITES, a tribe of Midianites, who lived in tents, and roamed the country for pasture, as the Arabs and Tartars now do. Their origin and manner of life are described 2 Kings x. 15—23. Jer. xxxv. 5—7. It is thought that some tribes dwelling on the north-east of Medina are descendants of the ancient Rechabites.

RECONCILIATION, restoring to favor, or reunion between those who had been at variance. See **ATONEMENT**, and **EXPIATION**.

REDEEM, to buy back what was sold, pledged or forfeited. Luke i. 68. The word is derived from a Latin word signifying to *buy again*. In the Greek Testament several words are used in relation to the saints' deliverance from hell, which signify obtaining

something by paying a price. 1 Cor. vi. 20. Gal. iii. 13. 1 Pet. i. 18.

REDEEMER, one who ransoms by paying the price. Jesus Christ *redeemed* us by suffering in our stead the penalty of the divine law. 1 Pet. i. 19.

RED SEA. See **SEA**.

REED, (1.) A tall, hollow, jointed plant, growing in fen-y places, much used in hot countries, where the plant abounds, for buildings, carriages, &c. &c. In this country it is employed for fishing rods, weavers' reeds, &c. It was anciently used for writing, and answered to the word "*pen*." 3 John, 13. The use of *quills* for writing cannot be traced further back than to **ISIDORUS**, who died in A. D. 636. (2.) An instrument of music like a flute. When our Lord said, "a bruised reed he would not break," it is not certain whether he alluded to the plant or the instrument; but in reference to either, the allusion is highly instructive. (3.) A measure of nine feet.

REFUGE, a place of safety to which a person may fly in case of danger. The Lord commanded Moses to appoint six cities of refuge for those who slew any one unintentionally. Josh. xx. 7—9. The roads to these were required to be 58 feet wide, and kept in perfect repair, with bridges over the streams, and guide-boards, marked *Refuge*, point-

ing the way at every corner. This arrangement strikingly typified the Lord Jesus. God is called the Refuge of his people, Deut. xxxiii. 27, as he defends them against all the assaults of their enemies. Jesus Christ is the only refuge for sinners.

A refuge of lies means a false hope. Isa. xxviii. 17.

REGENERATION, the new birth, or a spiritual change from a carnal to a Christian life. This renovation of the soul, with all its affections, is effected by the spirit and grace of God, and is called the *new birth*. It consists in the infusion of spiritual life into the soul, whereby it is enabled to perform spiritual actions, and to live unto God. Tit. iii. 5. *It differs from conversion*, because regeneration is a power conferred, and conversion is the exercise of that power. Regeneration is the principle given to turn unto the Lord; conversion is our actual turning unto him; regeneration is the life itself, conversion its motion. *It differs from justification*. Justification acquits a man from the charge of guilt; regeneration imparts a new nature. Justification is effected by the obedience, death and resurrection of Jesus Christ; but regeneration is the work of the Holy Ghost. *It differs from adoption*. Adoption entitles to heaven, and regeneration is

that which constitutes our meetness for its enjoyment.

The word is also used for that new life which is expected at the general resurrection and restitution of all things. Matt. xix. 28.

REHOB'AM, son of Solomon by an Ammonitess, ascended the throne B. C. 970, being then 41 years old; and reigned 17 years. By following the absurd counsel of his young companions, he caused the revolt of the ten tribes, an event productive of infinite mischief.

REHO'BOTH, literally *room or place*. (1.) A city of Edom. (2.) A well digged by Isaac eastward of Gerar, so called because there the Lord made room for him to dwell Gen. xxvi. 22.

REIGN, to rule as supreme. God, who is the absolute Monarch of the world, reigns in the proper sense of the word, as he disposes of all things, in heaven and on earth.

Sin is said to reign, when its motions and influences are readily obeyed, and it exercises an absolute, uncontrolled power in the soul. Rom. vi. 12.

Grace is said to reign, when we are governed by the impulses of the Holy Spirit.

REINS, the loins or kidneys. The word is used in Scripture, like the word *heart*, to signify the dispositions and affections of the mind. Ps. vii. 9. Jer. xii. 2.

RELIGION, -the inward and spiritual knowledge and belief of divine truth. It is manifested in a proper acknowledgment of God, and obedience to him; and in showing proper regard to men, chiefly such as are in distress. Jam. i. 27. The word is used also to denote any system of faith and worship in distinction from others.

REMPHAN, an Egyptian idol. The learned are very little agreed who this god was. Some are very peremptory, and others quite despair of ascertaining. The Israelites worshipped this false god, calling him **CHIRON**. Amos v. 26. Probably it was *Saturn*. Acts vii. 43.

REPENTANCE, grief for sin, a change of mind by which we wish any part of our conduct undone. Evangelical repentance is that saving grace wrought in the heart of a sinner by the Holy Ghost, by which the sinner turns from a course of disobedience, and sincerely endeavors to live unblamably before God, in the expectation of forgiveness through the merits of Christ. Matt. iii. 2, &c. The repentance which Esau sought with tears, was not his own regret, which of course he could and did exercise, but a change of purpose in his father. When it is said, Rom. xi. 29, "the gifts and calling of God are without repentance," it means

that his purposes of love to his people are unalterable.

REPETITIONS. The vain repetitions blamed by our Saviour, Matt. vi. 7, were lifeless forms of prayer frequently repeated. It is to be feared many of our prayers are little better. The papists openly make a merit of frequently repeating in a given time the same prayer.

REPH'AIM, a valley near Jerusalem, fruitful in wheat. Isaiah xvii. 5. It seems to have had its name from the *giants* that anciently inhabited it. Here the host of the Philistines encamped frequently. 1 Chr. xi. 15.

REPH'IDIM, a place east of the Red Sea, where the Hebrews tempted God, and quarrelled with Moses for want of water. It was therefore called *Meribah*, contention; and *Massah*, temptation. Ex. xvii. 7, 8.

REPROBATE, rejected; given up to sin; lost to virtue; fatally erroneous in sentiment. A *reprobate mind* is one whose conscience is callous. Men are *reprobate to every good work*, when utterly averse to doing or permitting others to do good. Tit. i. 16.

REPROOF, blame charged upon a person to his face; or admonition upon account of some fault. Reproof requires the utmost care and prudence in the person by whom it is administered, or it may exasperate, and make the

offender sin the more. Unless circumstances imperiously require it, let it never be done publicly, but always in secret. Make it evident that the good of the transgressor is the sole motive of your censure; that it is a painful task, to which you are urged by a sense of duty, and prompted by the most tender solicitude for his happiness. Let not an air of self-importance, an angry countenance, or a wrathful tone of expression, discover itself in your rebukes. You must feel, and you are allowed to feel; but it is to be the feeling of Christianity; that is, pity, kindness, and the most sincere affection for the offender himself. Not his *person*, but his *sin*, and his *sin alone*, is to be the object of your indignation; and every admonition should be accompanied with fervent prayer to God for his blessing on your efforts to do good. "As an ear-ring of gold, and an ornament of fine gold, so is a wise reprover upon an obedient ear."

REReward, the rear-guard. Josh. vi. 13. God promises to be the rereward of his people, defending them, as they press on their march, from unseen enemies behind. Isa. lii. 12.

REST, (1.) A ceasing from bodily labor. (2.) The quietness of sleep or death. (3.) That peace with God and in their own consciences,

which believers enjoy in this world, Matt. xi. 29, arising from a cheerful confidence in the promises and providence of God. Ps. cxvi. 7. (4.) A quiet and secure habitation, such as was promised to the Israelites in the land of Canaan, which was also a type of that eternal rest in the heavenly Canaan, where the saints shall enjoy a never-ending blessedness in the presence of God, at the termination of all the toils and troubles of this life. Heb. iv. 9.

RESTITUTION, (1.) The restoring of any thing to its former state. Acts iii. 21. (2.) The returning of a thing unjustly gotten, or making amends for an injury. This is very particularly enjoined in the law of Moses. Ex. xxi, Lev. xxiv. Deut. xix. It was done at the reformation under Nehemiah, Neh. v. 10, 11; and by Zachæus, who, following the Roman law, agreed to restore *fourfold*. Luke xix. 8.

RESURRECTION, the act of rising from the dead, or returning to life. It commonly means the general resurrection at the last day, or the end of the world, Job xix. 25—27; John v. 28, 29; when we must stand before the judgment-seat of Christ, and be admitted to eternal happiness, or doomed to endless misery. The doctrine of the resurrection was unknown to the wisest heathens, and is peculiar to the Bible. They

had some glimmerings of the soul's immortality, but no knowledge of the reviving of the body. The resurrection of Christ is a clear and evident proof that our debt has been paid, and that divine justice has received full satisfaction. On this doctrine of Christ's power over death, which was most solemnly published to the world, is built our faith in his promises, and our hope of life and glory. Rom. iv. 25. A grain of corn sown in the earth is the image made use of by our Saviour and the apostle Paul to represent the resurrection. John xii. 24. 1 Cor. xv. 36.

REVEAL, to disclose. Christ was *revealed*, when he came in the flesh. The wrath of God is revealed when sinners are made to suffer his open judgments.

REVELATION, a discovery. The sacred Scriptures are a *revelation*, or disclosure of God's will to man.

The last book; being the declarations of John in reference to futurity, is called the *Revelation*, from its containing such minute and ample predictions of the state of the church in future ages. It is commonly called the **APOCALYPSE**. According to Eichhorn and others, it was written about A. D. 70; but critics generally assign the year 95 or 96 as its true date. To understand this book is very difficult, and parts of

it are incapable of illustration till providence is further unfolded. In general, it may be said that the stars, sun, and moon, &c. mean the great men of the earth. The numbers are seldom to be taken arithmetically. Most of the predictions were probably fulfilled in the early age of the church.

REVENGE, to vent displeasure upon a person for a real or imaginary fault. Men revenge themselves because they are too easily offended, and too much influenced by the impulses of passion and self-love. But when it is said in Scripture, that God revenges himself, it means no more than that he vindicates the injuries done to his justice and his majesty; to the order he has established in the world; and to his servants; because he is just, and order and justice must be preserved.

REVENGER OF BLOOD, a name given to the person who had a right, under Jewish customs, to take the life of him who had killed his relation. See **REFUGE**.

REWARD, recompense. Good men's reward is on high, not on earth. Raphaelius has shown, says Dr. Doddridge, that *misthos* not only signifies reward of debt, but reward of grace, and that the phrase *misthon doregen* occurs in Herodotus; so that the phrase "reward of grace," Rom. iv.

4, is a classical, as well as theological expression.

RHEGIUM, a seaport of the kingdom of Naples, about opposite to Messina, in Sicily. It is said to have been originally built by a colony from Chalcis. Paul doubtless preached here at his visit, Acts xxviii. 13, though Luke does not record the fact. Its present name is *Reggio*.

RHODES, an island of the Mediterranean Sea, north-east of Crete, and ranked for dignity and size next to Cyprus and Lesbos, being about 120 miles in circumference. It had its name, *Rodos*, a rose, from the multitude of roses that grew on it. On this island was a famous colossal statue standing across the entrance of the harbor. The Rhodians were famous about the time of the Trojan war. The most ancient cities were Lindus, Camirus, and Jalysus; but Rhodes eclipsed all the rest, and is still a place of note. Acts xxi. 1.

RIGHTEOUSNESS, (1.) That upright life and conversation which proceed from a pious disposition, inclining us to render the worship due to God, and be just in our dealings with all men. It signifies also, (2.) That perfection of the divine nature, whereby God is most holy in himself, and most just in all his dealings with his creatures. (3.) The active and passive obedience of Christ. Christ is

called "the Lord our Righteousness," as being the Procurer and Bestower of all the righteousness and holiness which believers possess.

RIGHT HAND is in Scripture a symbol of power. Ex. xv. 6, Ps. xxi. 8. The word is also used to mean *southward*, as the Jews always spoke of the east as *before* them, and the west *behind*.

RIMMON, or **REMMON**, (1.) A city belonging to the Simeonites, 25 miles south-west of Jerusalem. Josh. xix. 7. Neh. xi. 29. (2.) *Remmon-methoar*, a city of Zebulun, given to the Levites. Josh. xix. 13. 1 Chr. vi. 77. (3.) A steep rock near Gibeah, whither six hundred Benjamites fled when the rest of their tribe was destroyed. Jud. xx. 45. (4.) A principal idol of the Syrians, worshipped at Damascus. The name signifies *elevation*; but whether that idol be the Elion, or Most High, of the Phœnicians, or Saturn, or Venus, is not agreed. Perhaps he was none of all these, but *Jupiter Cassius*.

RING. The wearing of rings is a very ancient custom. Gen. xxiv. 22. It was an ensign of authority in princes and great men. Thus, when Pharaoh committed the government of all Egypt to Joseph, he took the ring from his finger, and gave it to him. Ahasuerus gave his ring to his favorite Haman, and grant-

ed the same favor to Mordecai, who succeeded Haman in his dignity. It is also used as an emblem of conjugal fidelity, and a constant memorial of the marriage vow.

RING-STREAKED, having circular streaks or lines on the body, as we often see on cattle. Gen. xxx. 35.

RIVER, a large stream of water. The rivers mentioned in Scripture are the Jordan, Kishon, Jabbok, Arnon, Abana, Pharpar, Euphrates, Hid-dikel, Gihon, Pison, Chebar, Ahavah, and Ulai. The Nile is alluded to, but is not mentioned by name. "From the river to the ends of the earth," means from the Euphrates to the end of the then known world. No river in Palestine withstands the drought of summer but the Jordan, and that becomes greatly diminished. The others, though torrents in the rainy season, become mere rivulets in summer, and sometimes wholly disappear. Job compares false friends to such. Job vi. 15.

ROBE. See **RAIMENT**. Jesus's imputed righteousness is a *robe*, which beautifies, warms, and protects our souls. Isa. lxi. 10.

ROD, (1.) A small branch of a tree. Gen. xxx. 37. (2.) A staff for walking. Ex. iv. 4. (3.) A shepherd's crook. Ps. xxiii. 4. (4.) A measuring reed, used by surveyors. (5.) A sceptre, and hence put for power and authority. Isa. xiv. 5.

ROE, a small species of deer, exceedingly beautiful and swift. 2 Sam. ii. 18. It is, no doubt, the *gazelle* or *antelope*, which is called *roe* in Scripture. It is about 2½ feet high, is gregarious, has horns a foot long, short erect tail, and beautiful eyes. It abounds in Palestine, Arabia, and Egypt, and is excellent food. 1 Chr. xii. 8. Cant. ii. 8, 9, &c. The ancient method of catching this animal was by a net. Prov. vi. 5.

ROLL, a book. Ezra vi. 2. Jer. xxxvi. Ezek. iii. Before the invention of the present manner of binding, writings were rolled on a staff. Such are now used in the Hebrew synagogues. See the *cut* under *Book*.

ROMANS, the first *epistolary* book of the New Testament. Paul is declared to be the writer of this and twelve others; besides which the Epistle to the Hebrews is generally imputed to him. Paul had never been at Rome when he wrote this Epistle. It was called forth by his having heard of their condition, and especially of the difficulties existing between the Jewish and the Gentile members.

ROME, for a long time the most noted city in the world. It was built by the Etrurians Romulus enlarged it about the time of Hezekiah, king of Judah, that is, A. M. 3254. It gradually increased, till it extended over seven hills. The

river Tiber runs through it, affording water to the city, and carrying off the filth which is conveyed to it by sewers under ground. Its walls seem never to have been above thirteen miles in circumference; but it had a vast extent of suburbs. In the time of Romulus, it contained about three thousand inhabitants, and in the time of Augustus, two millions. Christianity was early planted here, and has continued to this day, though for ages obscured by popish superstitions. Most of its early pastors suffered martyrdom. While the Romans governed a great part of the world, they were in the habit, either for money or good deeds, or of free favor, of conferring the right of citizens on some who were not of their nation, and even sometimes on the inhabitants of a whole city. In this sense, Paul and Silas were Romans, and had a legal title to all the privileges of the citizens of Rome, by having been born in a free city. Acts xvi. 37, 38; xxii. 25, 26, 27. The present population of this city is only 154,000; but the territories of the pope embrace 13,000 square miles, and a population of two millions and a half. Not more than about the third part of what is within the walls is now inhabited. It is noted for many fine ancient ruins, for St. Peter's

church, which was one hundred years in building, and for the Vatican, or winter palace of the pope, which consists of about 12,500 chambers, halls, and closets, and has a famed library, garden, and arsenal. Its hospitals are remarked for their excellent regulations; but the inhabitants are licentious to an uncommon degree.

ROOF, the covering of a house. The Jews had their flat, for walking, or erecting booths on, and a battlement breast high around, to prevent any one falling from them. As this rendered them private places, they often performed their devotions on them. Acts x. 9.

ROSE, the queen of flowers. From the frequent connection of the lily with this flower, when spoken of in Scripture, it seems evident that the *wild rose* must be meant, which in all hot countries is extremely beautiful. Christ is compared to it. Song ii. 1. "The wilderness shall blossom as the rose," when Christianity restores this wilderness world to order and beauty. Isa. xxxv. 1. In the East Indies, an extract is made, called "*otter of roses*," which is very costly, and the most exquisite perfume in nature.

ROUGH, coarse, rugged, uneven. By the powerful preaching of John the Baptist, the "rough places were made

plain;" that is, people of the most ignorant and hardened description were, through divine grace; humbled, and prepared to receive the full truths of Christ's mission and ministry. Luke iii. 5.

RUBY, a beautiful gem, of a red color, of great hardness and lustre, but seldom found larger than a grape seed. A perfect ruby, above $3\frac{1}{2}$ carats in size, exceeds in value a diamond of equal size. A deep-colored ruby, exceeding 20 carats in weight, is called *carbuncle*. Wherever the word occurs, it should be translated *pearls*.

RUE, a useful medicinal plant, common in gardens. It has an unpleasant smell, and a bitter, pungent taste. The word occurs in Luke xi. 42, only.

RUN, to press on rapidly. As men when running, especially for a prize, exert themselves earnestly and perseveringly, the frequent use of the term, in reference to the Christian career, is very impressive, and ought to alarm indolent professors. See 1 Cor. ix. 24. Heb. xii. 1.

RUNNERS, persons who ran before the king's chariot, or bore messages in haste. They were employed particularly to carry into the provinces tidings of the enactment of any edict or law.

RUSH, an aquatic plant, common on the banks of the Nile, &c. Job viii. 11. It is

the same as the *bulrush*, Ex. ii. 3, Isa. xviii. 2, and the *paper reed*. Isa. xix. 7. It is the *cyperus papyrus* of LINNÆUS; commonly called "*the Egyptian reed*."

The stalk is triangular, rising to the height of nine or ten feet, beside three or four under water, and terminating in a crown resembling the thistle. See the picture, article **PAPER**.

RUTH, one of the ancestors of our Saviour, who lived in the days of Gideon, or perhaps of Ehud; about 300 years before HOMER flourished.

The book of this name is thought to have been written by Samuel, and forms a sort of appendix to the book of Judges. The principal scope of the book is to record the genealogy of Christ in David's line. Compare Ruth iv. 18—22, with Matt. i. 5, 6. The adoption of Ruth, a heathen, converted to Judaism, has been generally considered a pre-intimation of the admission of the Gentiles into the church. A further design of this book is, to evince the care of Providence over such as fear God.

RYE is mentioned Ex. ix. 32, and Isa. xxviii. 35. The word in the original means only *bearded*, and makes it doubtful what grain is meant. Some suppose *rice* to be intended.

S.

SABACHTHA'NI means "Thou hast forsaken me." Mark xv. 35.

SAB'AOTH, a Hebrew word, signifying *hosts* or *armies*. Jehovah is called "*the Lord of Sabaoth*," because the hosts of all creatures are his. Angels, ministers, Christians, stars, planets, &c. are all marshalled and ruled by the Lord God omnipotent. Rom. ix. 29. Jam. v. 4.

SABBATH, literally **REST**, the holy day. When God had made the heavens and the earth, in the space of six days, he rested on the seventh, and set it apart for himself, to be occupied in the exercises of religion. The perpetual obligation of the Sabbath is inferable not only from the injunction being one of the immutable ten commandments, but from the reasons which are given for its institution being of a *moral*, and not of a ceremonial nature, and the modes of its observance being of universal obligation.

Though it was really the *seventh* day to God, to man, who was formed on the evening of the last day, it was the *first*, and was kept as such for ages, though called the seventh part of time. Gen. ii. 2, 3. In the first institution of the Sabbath, it was intended

to call to mind the wisdom, power and goodness of God, as they are displayed in the creation of the world; but after the return of the children of Israel from their state of servitude and hard bondage in Egypt, that was urged as an additional object of recollection on the Sabbath-day; and also as an additional motive to its observance. The day was at the same time changed, to correspond with that memorable event, and to preserve the Hebrews more effectually from idolatry, by making their day of worship different from that of the heathen. Deut. v. 14, 15. Under the Christian dispensation, which unites Jews and Gentiles, the Sabbath is altered back again from the seventh to the first day of the week, on which the Redeemer himself rose from the dead. On the "first day of the week," Jesus Christ made repeated visits to his disciples, who were evidently assembled together for religious purposes. John xx. 19, 26. On the first day of the week, the disciples came together to break bread and hear Paul preach. Acts xx. 7. Upon the first day of the week, the Corinthians were required to lay by their contributions for the poor. 1 Cor. xvi. 2. And the first day of the week is called "**THE LORD'S DAY**." Rev. i. 10. It is to be sanctified by a cessation

from all worldly affairs ; by a remembrance of God in creation, providence, and redemption ; by meditation, prayer, reading the Scriptures, attending public worship, and by holy anticipations of that eternal Sabbath which remains for the people of God.

SABBATICAL YEAR, the seventh year, in which the land was to have rest. Ex. xxiii. Lev. xxv. It served to remind Israel of the authority and goodness of God, to inculcate humanity, to befriend the poor, to give time for devotion, study, and deeds of mercy.

SABE'ANS, a people of Arabia, descendants probably of *Sheba*, the son of Cush. It is contended by some, that the "queen of Sheba" was from the neighborhood of Abyssinia in Africa.

SACKBUT, a musical instrument, generally thought to have had four strings ; but Isidore considers it a kind of flute or hautboy. It was probably what we call *trombone*, as the word seems to signify what may be lengthened or shortened.

SACKCLOTH, a coarse cloth, made of the hair of horses, and coarsest hair of camels and goats. It was the common clothing of very poor people, and was much used for tents, awnings, &c. Elijah and John the Baptist wore such ; indeed, it was anciently very common for

all prophets to be thus humbly clad. Hence, the false prophets wore "a rough garment to deceive." Zech. xiii. 4. It was also used by mourners, being of a black color. Isa. l. 3.

SACRIFICE, an offering to God, made on an altar by a regular priest. It differed from an *oblation*, which meant only the simple offering of a gift. The justice of God required the death of the offender ; but, being tempered with mercy, it accepted a sacrifice in his stead. Before the giving of the law, every man offered as he chose, and was his own priest ; but that gave rules both as to the things to be sacrifices, and the quantity to be offered ; and restricted the priesthood to the family of Aaron. In some cases, no fire was put to the sacrifice, which was consumed by fire from heaven. It is probable this was the way in which Abel's sacrifice was accepted. The Hebrews had but four sorts of sacrifices, viz.

1. The *burnt-offering*, or holocaust, which was wholly consumed, except the skin, which was for the priest.

2. The *sin-offering*, or sacrifice of expiation, which was offered by one who had offended, to whom no part was returned, but the priest had a share. See Lev. iv. and v.

3. The *peace-offering* was in thankful return for favors

received, or to satisfy private devotion, or simply to honor God. It was offered at pleasure, there being no law to require it; and the age or sex of the animal was not designated. Most of the flesh was returned to the offerer, who ate it with his friends. See Lev. iii.

4. The *trespass-offering* seems to have been different from the sin-offering, both being required of the leper. Lev. xiv. It might have been for particular cases comprised in the general rules for sin-offerings. Its character is not fully understood.

The perpetual sacrifice was the offering of a lamb every morning at sunrise, and another every evening about twilight. They were burnt as holocausts, but by a small fire, that they might last the longer. With each of these was offered half a pint of wine, half a pint of sweet oil, and three pints of fine flour.

All the sacrifices, with their several ceremonies, were either acknowledgments of sin, or images of the punishment due to it; and had relation to Christ, the gospel Sacrifice, in whom all these types had their fulfilment. They signified the expiation of moral guilt by the sacrifice of Christ, who is called *the Lamb of God*, John i. 29; and *the Lamb slain from the foundation of the world*, Rev. xiii. 8.

SACRILEGE, an outrage against holy things or persons. Idolatry is called *sacrilege*, as being a crime which especially insults Deity.

SADDUCEES, a sect among the Jews, founded by Sadoc, who flourished some what more than 200 years before Christ, and denied the existence of angels and spirits, the immortality of the soul, and the resurrection of the body. They are accused, though not with good proof, of rejecting all the books of Scripture, except the five books of Moses. They were strict observers of the law themselves, and enforced it upon others; but, contrary to the Pharisees, they kept only to the simple text of the law, without traditions, explanations or modifications, and maintained that only what was written was to be observed. The Sadducees were generally persons of wealth and influence. Among the modern Jews, there are few, if any, nominal Sadducees; but infidelity prevails among them to a melancholy extent.

SAFFRON, the *crocus*, a bulbous plant, common in gardens. The flowers are considered medicinal. Occurs in Cant. iv. 14, only.

SAINTS, converted persons, Ps. xvi. 3. Phil. iv. 21; they who spend much time in religious exercises, and are eminent for piety and zeal in the cause of God, Ps. xvi.

8; Heb. vi. 10; those blessed spirits whom God graciously admits to partake of everlasting glory and blessedness, 1 Thess. iii. 13; Rev. xviii. 24; the holy angels, Deut. xxxiii. 2; Jude 14. There is no propriety in prefixing *saint* to the names of the writers of the New Testament, any more than to those of the Old. It is better to say "the evangelist Matthew," or "Paul the apostle."

SALIM, where John baptized, is the same as **SALEM**, where Melchisedek was king, near the river Jordan. Gen. xiv. Jerusalem, called by contraction *Salem*, Ps. lxxvi. 2, was originally called *Jebus*.

SALO' ME, the wife of Zebedee, and the mother of James and John. She foolishly begged that her two sons might have principal honors in Christ's temporal kingdom.

SALT is in many places dug from the earth, but is commonly obtained by evaporating sea water. In the interior of the state of New York, it is obtained in vast quantities from natural springs of salt water. It was appointed to be used in all the sacrifices that were offered to God. Lev. ii. 13. It is the symbol of wisdom—"Let your speech be seasoned with salt," Col. iv. 6; of fidelity and perpetuity; thus a firm and lasting covenant is called *a covenant of salt*, Numb.

xviii. 19; and of maintenance or hospitality, Ez. iv. 14, where "maintenance from the king's table" may be rendered literally "salted with the salt of the palace." The phrase "salted with fire," Mark ix. 49, means that the victims of divine justice in hell shall be as it were *salted* with fire, and, instead of being consumed by it, shall continue immortal in the midst of their flames. Awful thought! The Jews were accustomed to rub salt on new-born babes, or bathe them with salt water. Ezek. xvi. 4. Large quantities of salt put on land renders it barren. Hence a *salt land* means a barren region. Jud. ix. 45. Zeph. ii. 4. In small quantities, it serves as a valuable manure. Luke xiv. 34. When our Saviour told his disciples that they were the *salt of the earth*, he meant that, being themselves endued with grace, they ought to season others, and preserve them from corruption. The truths of the gospel are in opposition to the corruption of the world, both in respect to doctrine and morals.

Lot's wife was not turned into a pillar of such salt as we use at table, but into *rock salt*, as hard and compact as stone. In some parts of Arabia, houses are built of this material. The salt used by the ancients was chiefly what we call *rock*, or *fos-*

sil salt; and also that left on the shores of salt lakes. Both of these kinds were impure, being mixed with earth, sand, &c., and lost their strength by exposure to the atmosphere. MAUNDRELL, in his description of the valley of salt, speaks of a small precipice on the side toward Gibal, where he broke some pieces from a part exposed to the weather, which, "though they had all the appearance of salt, *had perfectly lost its savor*; while the inner part, which was connected with the rock, retained its savor, as I found by proof." Compare Matt. v. 13. SCHOETGENIUS has largely proved, in his "*Horæ Hebraicæ*," that such as had thus become insipid, was used to repair roads. This is exactly the use said to be made of it in the above quoted passage.

SALT, VALLEY OF, some vale opening into the Dead Sea, where rock salt was procured.

SALUTE, to address with civility. The forms of salutation vary exceedingly in different countries. Among Orientals, so much ardor is expressed, and so long a ceremony used, as would in our eyes appear ridiculous. When an Arab meets his friend, he begins, yet afar off, to make gestures indicative of recognition. On coming up, he shakes hands, then kisses his hand, and inquires concerning

his friend's health, and that of his family, with great minuteness. All this is of course done by the other. Sometimes the beard is reverently kissed. When they separate, to pass on, each pronounces a solemn benediction, as "The blessing of Jehovah be with you," &c. The later Jews were more moderate than the neighboring nations, and used different degrees of homage, according to the person and the occasion. A bow of the head was the common civility: to bend the body indicated more respect; and to lay down the face on the ground signified the highest reverence: Jacob bowed himself *seven times* to the ground when he met Esau. Gen. xxxiii. When the prophet sent his servant in great haste to raise the dead child, he forbade him to salute any one, or answer any salutation, because of the time it would occupy. 2 Kings iv. 29. And our Saviour exonerated the seventy disciples from such unmeaning waste of time. Luke x. 4. *Presents* commonly form a part of oriental salutation when a visit is made. Gen. xliii. 11. 1 Sam. x. 4. Matt. ii. 11. When Saul was recommended to seek Samuel's aid, he thought it utterly improper to speak to him, because he had no suitable present, but went when he found they had a quarter shekel, that is, twelve and a

half cents. 1 Sam. ix. 7. So small a present was evidently intended not for pay, but for respect. A flower, or an orange, is sufficient to satisfy custom.

SALVATION, literally deliverance. There is no salvation but in Christ, through the mere mercy and free grace of God. Christ brings "great salvation"—vastly more than mere deliverance from deserved and impending ruin. 2 Cor. vii. 10. Eph. i. 13. We "work out our salvation" when we accept Christ's free mercy, and walk by his strength in newness of life.

SAMARIA. 1. The country of the Ephraimites, or ten tribes. In the New Testament, it always signifies the territory between Judea and Galilee.

2. The seat of government of the ten tribes, who revolted from Rehoboam. It was built by Omri, A. M. 3080, forty-two miles north of Jerusalem. After various sieges, &c. during several ages; it was at last laid in complete ruins, by Shalmaneser. Alexander the Great established a colony of Macedonians there. About the year 3947, Gabinius, a Roman governor of Syria, improved it; and subsequently Herod the Great restored it to magnificence, and called it *Sebaste*. For several hundred years after Christ, Samaria continued to be an important city.

19*

SAMARITAN. When Shalmaneser removed many of the ten tribes to Babylon, he sent in their place Babylonians: these intermarried with the remaining Hebrews, and their descendants were the *Samaritans*. Between these and the pure Jews there was a constant jealousy and hatred. John iv. The name was used by the Jews as a term of the greatest reproach. John viii. 48. The Samaritans, like the Jews, lived in the expectation of Messiah, and many of them embraced him when he appeared. John iv. Acts viii. 1, and ix. 31. They formerly had synagogues at Damascus, Gaza, at Grand Cairo, Shechem, and Joppa, Askalon and Cæsarea. At present, their chief, if not only residence, is *Nap-louse*, the ancient Shechem, and *Joppa*. They perhaps do not amount to 300 persons in all. They have a high priest, who is considered to be a descendant of Aaron. Though few in number, they pretend to great strictness in their observation of the law of Moses, and consider the Jews far less rigid. From the letter of their high priest to Joseph Scaliger, 210 years ago, it appears that they profess to believe in God, and in his servant Moses, and in the holy law, the Mount Gerizim, the house of God, and the day of vengeance and peace. They keep the Sabbath so

strictly, that they will not move out of their place, except to their synagogue. They always circumcise their children on the eighth day after their birth. They do not marry their own nieces, nor allow a plurality of wives.

SAMOOM. See **WINDS**.

SAMOS, an island of the Grecian Archipelago, nine miles south-west of the coast of Lydia, in Asia Minor. The inhabitants chiefly worshipped *Juno*, who was said to have been born there. It is now inhabited by Greeks, who are very poor, and who, though nominally Christians, are sunk in ignorance and superstition. Here *Pythagoras* was born, and here *Lycurgus* died.

SAMOTHRACIA, a small island of the *Ægean Sea*, about 20 miles in circumference. It derived its name from having been peopled by Samians and Thracians. Its present name is *Samodraki*.

SAMSON, a judge of Israel, of the tribe of Dan. Dr. Clarke has shown from M. De Levaux, that he is the original of the fabled Hercules of heathen mythology. He judged Israel 20 years, and died 1117 years B. C., aged 40. Jud. xiii. xvi. Heb. xi. 32, 33.

SAMUEL, an eminent prophet, born at Ramah, in the tribe of Ephraim, and from his birth dedicated by his mother to God's service. 1 Sam. iii. 1. He wrote the

First Book of Samuel, and, as is supposed, those of Judges and Ruth.

Two books of this name are found in our canon of Scripture. The **FIRST BOOK** of Samuel describes the prophet's life, and the history of Israel under Saul, embracing a period of about 80 years. The **SECOND BOOK** of Samuel, written, it is supposed, by the prophets Gad and Nathan, (1 Chron. xxix. 29,) contains the history of David during a period of nearly 40 years. These books, beside their other various important uses, serve greatly to explain the Psalms.

SANCTIFY, (1.) To set apart any person or thing to a religious use. Thus the priests, the offerings, the tabernacle, &c. under the law were sanctified, Lev. viii. 10. Thus the Sabbath is sanctified or set apart. And thus Christ sanctified himself, by setting himself apart as a Sacrifice to God. John xvii. 19. (2.) To cleanse a sinner from the pollution and dominion of sin. This commences at regeneration; is wrought by the Spirit; is progressive during life; makes the Christian fit for heaven; and constitutes his evidence of adoption. 1 Cor. vi. 11. 2 Thess. ii. 13.

SANCTUARY, the most holy place in the Jewish temple. The word often means the temple itself, 2 Chron. xx,

9; Ps. lxxiii. 17; and sometimes a place of refuge, Isa. viii. 14; Ezek. xi. 16.

SANDALS, soles of leather or wood, tied to the feet with strings. As these afforded the traveller no protection from the dust, it was always a necessary act of hospitality to have the feet of the guest washed before he could retire to bed. John xiii. 10. 1 Tim. v. 10. They are still worn in several eastern countries, by both sexes, and all classes; the value and beauty being proportioned to the rank of the wearer. They are generally put off on going into a house or temple. Ex. iii. 5. Deut. xxv. 9. To bind and loose the sandals, and wash the feet, was the business of the lowest slaves. Gen. xviii. 4. Matt. iii. 11. The poor generally go barefoot, and the rich do so as a sign of mourning.

SAN'HEDRIM, the supreme Jewish court. This name, though common among theological writers, does not occur in the Bible. See **COUNCIL**.

SAPPHIRE, a pellucid gem, which, in its finest state, is inferior in value only to the diamond. The finest are of a pure blue color, and others are of various lighter shades, even to perfect whiteness, resembling crystal, though of a finer lustre. Some are red, and go under the name of *ruby*. Such as are reddish, and slightly tinged with blue, are called

amethyst. It was the second stone in the high priest's breastplate.

SARDINE, or **SARDIUS**, a precious stone, of a reddish or bloody color, said to derive its name from *Sardis*, where the best were found. The best now come from about Bagdad. It was the first jewel in the high priest's breastplate.

SARDIS, a town at the foot of Mount Tmolus, ten hours' ride south of Thyatira. It was the capital of Lydia, celebrated for its opulence and debauchery. Here the famous *Cræsus* lived. According to the Lord's threat, its candlestick has been removed out of its place. A missionary, who visited Sardis in 1826, found no Christian residing on the spot. It is now called *Sart*.

SAR'DONYX, a gem supposed to partake of the qualities and appearance of the sardine and onyx, of which names the word seems to be compounded. Rev. xxi. 10.

SAREPTA. See **ZAREPHATH**.

SATAN, the prince of hell. The name is Hebrew, and means *enemy*, for the devil is the enemy of God and man. Much of man's wickedness may be ascribed to him. See instances, Gen. iii. Job i. Acts v. 3. He is called the *god of this world*, for his power in it. Unconverted persons are said

to be under his influence. Acts xxvi. 18. Peter is called *Satan*, that is, *enemy*, because he wished his master to avoid that suffering to which he was appointed. Matt. xvi. 23. See DEVIL.

SAT'YR, a name given to some animal which prowls round the ruins of Babylon; probably the ape or baboon. Isa. xiii. 21, and xxxiv. 14. Some of the ancients worshipped it as a god, delineating it as half a man and half a goat.

SAVE, to preserve from danger, or from eternal death; to deliver from the guilt or the power of sin. Matt. i. 21. Jesus Christ saves his people from sin, and from destruction; and having merited their salvation by his death, he applies the purchased redemption, by shedding abroad the Holy Ghost in their hearts. The righteous are "scarcely saved," because huge difficulties lie in their way. We are said to be saved by the *word* of God, by *faith*, by *baptism*, by *hope*, &c. as these each form a part of the glorious plan of salvation.

SA/VIOUR, a term applied pre-eminently to Christ, who came "to save his people from their sins." He is therefore called JESUS, which signifies a Saviour. He is the "Saviour of all men," because he preserves and delivers them from dangers, grants favors, and is equally suited to the

case of all sinners, Jews as well as Gentiles, and is equally held up to them in the gospel, as saving all who come unto God by him; but he is the Saviour "especially of them that believe," by bestowing grace, rescuing from sin and misery, and giving eternal life.

SAVOR, the smell or taste of any thing. The ancient sacrifices were a "sweet savor unto God:" he accepted of, and delighted in them, as typical of the obedience and suffering of Christ. Gen. viii. 21. Ezra vi. 10. Eph. v. 2: "A savor of death" is a noxious odor which causes death, and "a savor of life" is a pure fragrance contributing to life; a figure used with great force, in relation to the different effects of the gospel. 2 Cor. ii. 16.

SCALL, a disease incident to the hairy parts of the body, as the head or beard. It is called *nethek* in Hebrew, indicating that the hair is *plucked up*. Lev. xiii. 30—36.

SCAPE GOAT, a goat which, on the great day of atonement, was banished into the wilderness, after the high priest had confessed upon it the sins of all the people. See the account, Lev. xvi.

SCARLET, a color much admired and worn in former times. It was anciently produced from a little worm found in warty excrescences

of a shrub or small tree, called the *kermes oak*. The excrescences, or bladders, are about the size of juniper berries, and are caused by the insect. TOURNEFORT saw the kermes collected in the island of Crete, and BELLON saw them near Damascus. The article is still known in commerce in the Levant, Palestine, Persia, &c. Ex. xxv. 4, &c.

SCEPTRE, a staff, or wand, signifying royalty. Ps. xlv. 6. Rev. xix. 15. Anciently kings were shepherds, and hence probably this badge took its origin. Ez. xix. 11. Est. viii. 4. The "rod of the wicked," means their power and influence. Ps. cxxv. 3.

SCHOOL, a place of instruction. Each parent, by the obvious law of nature, is bound to educate his child according to his station. The association of a number of parents to procure a person who shall devote his whole mind and time to this subject, seems not to have been known in the early periods of the world. We read of *schools for the prophets* in the days of Saul. 1 Sam. xix. 18—24. About the time of Christ, eminent doctors delivered stated instructions, which were attended by the studious, whether priests or others. Paul was in this manner educated by *Gamaliel*, the most celebrated rabbi of his time. Acts xxii. 3. Each great

teacher had of course his peculiar views. Such as fully adopted these, called him *father* or *master*, and themselves children. The exhortation, "Call no man father on earth," means that we are not to give ourselves up implicitly to any great doctrinal leader, but examine for ourselves. Matt. xxiii. 9.

SCORPION, a reptile of fatal venom, found in most hot countries, and so malicious, as to be constantly striking at every object within its reach. When put together, they immediately destroy each other. In general,



it does not exceed three or four inches in length, though, in some hot countries, they are said to become eight or ten

inches long. Some are yellow, others brown, and some black. The sting is in the tail. Rev. ix. 10. It has eight legs, and four eyes, perhaps more. The torment produced by their sting is dreadful. Rev. ix. 5. In Africa, some grow to the size of a very small lobster, which they resemble in shape, as is seen by the picture.

The south border of Judea, and the desert between that and Egypt, was much infested with scorpions. Deut. viii. 15. They delight in stony places, and in old ruins.

Wicked men are called *scorpions*. Ezek. ii. 6. The statements of some authors, that the only cure for its bite is to crush the reptile on the wound—that the young ones instantly kill their mother, &c., are absurd. The folly and cruelty of Rehoboam in threatening to rule Israel as with scorpions, is very striking. What father would give his child such a reptile, when it “asked of him an egg?” Luke xi. 12. The complete security of Christ’s followers is forcibly seen when he gives them power to “tread on scorpions” unharmed. Luke x. 19.

SCOURGE, a whip, a lash; an instrument of discipline or punishment. In the punishment of the scourge, the offender was stripped from his shoulders to his waist, and tied by his arms to

a low pillar, that he might lean forward for the convenience of the executioners. The law directed them not to exceed *forty stripes*; and the Jews, in order to prevent the command being broken, always limited the number of lashes to *thirty and nine*. Deut. xxv. 2, 3. When the scourge had three lashes, as was common, thirteen blows made out the “forty stripes, save one.” This was done to Paul five times. 2 Cor. xi. 24.

SCRIBE, (1.) A clerk, or writer, like our secretary of state. 2 Sam. viii. 17. (2.) A person skilled in the Jewish law, who copied, taught and explained the Scriptures. Our Saviour classes the scribes with prophets and wise men. The estimation in which they were held by the people, appears in Matt. xvii. 10; Mark xii. 35, &c. The injury done to true religion by the traditions of these interpreters and preachers of the law, may be gathered from the severe rebuke which Christ gave to their obtrusive question, Matt. xv. 2, 3, &c. Our Saviour gave various instances of their irregular and unjust dealings. Matt. xxiii. 2, 3, 4, &c. He, therefore, on the mount, warns his audience of the dangers they were exposed to from such teachers. Matt. v. 20. They existed as a separate class of men as early as the

days of Deborah. Most of them were of the tribe of Levi.

SCRIP, a bag or purse. According to its size, &c., it was used for food or for money. 1 Sam. xvii. 40.

SCRIPTURE, that which is written. The Old and New Testaments, which contain the whole will of God necessary to be known for our salvation, are called *the Scripture*, or *the Writings*, *the Bible*, or *the Book*, by way of eminence, because they far excel all other writings. Though written by divers men at different times, yet they all agree, as if written by one man. "All Scripture is given by inspiration of God," 2 Tim. iii. 16, "and is profitable, for doctrine," to declare and confirm the truth; "for reproof," to convince of sin and confute errors; "for correction," to reform the life; and "for instruction in righteousness;" that is, to teach us to make a further progress in the way to heaven, or to instruct us in the true righteousness revealed by the gospel of Jesus Christ, in which we may appear with comfort before God. It is probable that the apostles used the term in reference to the Old Testament only.

Every mark of authenticity which we can demand is found in the Scripture. Its unequalled authority and majesty of style; depth, purity, and benevolence of matter;

its tendency to glorify God, and correct the corrupt inclinations of man; the obvious candor of the writers in relating their own weaknesses and faults; their amazing harmony, though of very different stations, ages, characters, and circumstances; its entire superiority, as to morals, above any thing ever published by man; its abundant attestation by vast numbers of public and incontestable miracles, by important and authentic history, and by the cheerful martyrdom of a multitude of its witnesses; its wonderful preservation upon earth; its amazing success in purifying the most dissolute, and restraining the most furious of men; in civilizing nations; in comforting, enlightening and ennobling all who receive it; the exact fulfilment of its numerous and circumstantial prophecies, &c. are so many infallible proofs that it is indeed the Word of God. 2 Tim. iii. 15—17.

SCYTHIA. No country under this name, and embracing the same territory, now exists. It comprehended Tartary, Asiatic Russia, the Crimea, Poland, part of Hungary, Lithuania, Sweden, Norway, and the northern parts of Germany. Col. iii. 11.

SEA, a large collection of waters. The Hebrews applied this term to lakes of moderate size; and the

moderna inhabitants of Palestine still retain the same phraseology.

1. The SEA OF GALILEE was anciently called the *Sea of Cinnereth*, Numb. xxxiv. 11, or *Cinneroth*, Josh. xii. 3; in the time of the Maccabees, *Genesar*, 1 Macc. xi. 67; and in the days of our Saviour, the *Sea of Tiberias*, John vi. 1, from the great city of that name which stood on its banks; and *Gennesareth*, from the neighboring district of the same name, Mark vi. 53. See GENNESARETH.

2. The DEAD SEA was anciently called the *Sea of the Plain*, Deut. iv. 49; the *Salt Sea*, Deut. iii. 17; Josh. xv. 5; and the *East Sea*, Ezek. xlvii. 18; Joel ii. 20. By Josephus and other writers, it is called *Lake Asphaltites*, from the bitumen found in it. It is about 75 miles long, and 18 broad. The term *Dead Sea* seems to have been given to it from the opinion, (erroneous, though general,) that no living creature could exist in its waters, and that even birds fell dead into the water in attempting to fly over. Its waters are clear, but very salt, and the mud of the bottom black and fetid. Wood thrown into it is said to become petrified. It is sometimes called *Sea of Sodom*, because it occupies the site of that place, and the other cities of the plain which were destroyed

for their wickedness in the days of Lot, viz. Gomorrah, Admah, and Zeboim. It is said that the ruins of these cities may now be discerned under the water when it is low. See DEAD SEA.

3. The GREAT SEA is the Mediterranean, called sometimes the *Hinder Sea*, in contradistinction to the Red Sea, which is called the *Former Sea*, Zech. xiv. 8; because Orientals commonly call the east *before*, the west *behind*, the left hand *north*, and the right hand *south*. The word *beyond*, for the same reason, means *east*. The Mediterranean Sea is about 2000 miles long, and varies in breadth from 80 to 500 miles, beautifully sprinkled with islands, and bordered by fertile and opulent countries. No tides are perceptible in it, except in narrow straits.

4. The RED SEA is that arm of the Indian Ocean which runs along the southwest side of Arabia, and the east of Ethiopia and Egypt, to the length of 1200 miles, now called the *Arabian Gulf*. As the Edomites had long the property and use of it for their shipping, it came to be called the *Sea of Edom*, which the Greeks translated into the *Red Sea*, Edom signifying red. Hence originated the mistake, that its water, or its bottom, was reddish.

SE'AH, a Hebrew meas-

ure, containing about two and a half gallons.

SEAL, an engraved stamp; also the impression made by such a stamp. Formerly, writing was a trade by itself; and even princes could not sign their name. Hence the use of a *seal* to authenticate documents. The transfer of Pharaoh's seal to Joseph, put him in possession of the entire royal authority. The same was done to Haman. The expression, 2 Tim. ii. 19, "the foundation of God standeth sure, having this seal, [security,] *the Lord knoweth them that are his,*" seems to allude to a certified instrument. John iii. 33. See **BOOK**.

SEARED, burnt off, or burnt hard, as flesh is with a hot iron. Men have their conscience seared, when it is so stupified with the load of unpardoned guilt, and power of inward corruption, that it regards nothing, however horrid and abominable. 1 Tim. iv. 2.

SEAT, abode, station. "Moses' seat" means the station of authority, occupied by those who interpreted and expounded the word of God. Matt. xxiii. 2.

SECT, a party of persons united together under some leader, or professing the same tenets or opinions. The Jews, in the time of our Saviour, were divided into the sects of *Pharisees, Sadducees, Essenes, Herodians*, and

Zealots. These are described under their respective names, except the *Essenes*, which are not expressly mentioned in Scripture.

The **ESSENES** were a very ancient sect, spread through Syria, Palestine, Egypt, and the neighboring countries. They seem to have made religion to consist chiefly in quietness and contemplation; regarding a serene mind as the most acceptable offering to God. All agreed, therefore, in avoiding the snares of cities and of traffic. Some dwelt in villages, practising agriculture and the mechanic arts; others, retiring to deserts, gave themselves wholly to solitude and devotion. They set a high value on the Old Testament, and addicted themselves to its perusal; but did not practise any of the ceremonies, considering them allegorical. They refused to take oaths, but were remarkable for uprightness and veracity. Their dress and diet were plain and cheap, their lives inoffensive, and in doctrinal views, they nearly coincided with the Pharisees. Slavery, which has always been common in the East, they regarded as repugnant to nature.

The **THERAPEUTÆ**, who were numerous near Alexandria, seem to have been a branch of this sect, differing from them but little either in sentiments or habits.

These sects have gradually become extinct, and the principal present divisions of the Jews are into *Rabbinical*, who hold to the multitude of traditions and commentaries; and *Karaïtes*, who adhere to the simple text of the Old Testament. Beside these there are the sects of *Polish Jews*, which include those of Germany and Russia; the *Spanish Jews*, or *Sephartim*, which include those of Portugal; and the *Italian Jews*, which include all the Levant. They keep separate, and have different synagogues, even in the Holy Land. The Spanish Jew considers his party so exalted above the others, that if any of them marry among the other sects, he is excommunicated, and his friends go in mourning for him, as though he were dead.

SEER, a prophet, so called from his foresight of the future. 1 Sam. ix. 9.

SEETHE, to boil any thing. Ex. xxiii. 19. The Jewish prohibition "thou shalt not seethe a kid in its mother's milk," is regarded by the Jews as a general prohibition of the luxury of boiling any flesh in milk. CUDWORTH shows an additional reason for the prohibition in the fact that it was an idolatrous rite.

SE/LA, called by the Jews *Jokteel*, is probably the place called *Kerek* in Burckhardt's travels. In Greek authors, it is called *Petra*, and was the

celebrated capital of Arabia Petrea. 2 Kings xiv. 7.

SELAH, a word of doubtful import. Some suppose it to mark the beginning of a new paragraph; others that it indicates an elevation of voice. It is probably no more than a *nota bene*, calling for particular attention.

SELEU'CIA. There were several cities of this name in Asia. One in Mesopotamia, on the same site, or very near to it, is the present city of *Bagdad*. The Scripture mentions only that of Syria, near the river Orontes, which was built by Seleucus Nicator, the first Syro-Grecian monarch. From its proximity to Mount Pierius, it is called in profane history *Pieria*.

SELF-EXAMINATION, that indispensable calling of ourselves to account, which is so expressly commanded in the New Testament. 2 Cor. xiii. 5. It consists in fully considering our heart and life, comparing them with Scripture requirement, and sincerely desiring perfect rectitude. Times of trouble, birth-days, communion seasons, &c., ought to be especially improved for this purpose.

SELL. The Hebrews might sell themselves or their children, Lev. xxv. 39; Ex. xxi. 7; but were not to be treated as common slaves, Lev. xxv. 44—46. Insolvent debtors and their children were sold, 2 Kings iv. 1; Matt. xviii. 25,

as were also thieves not able to make restitution, Ex. xxii. 3.

SENNACH'ERIB, a king of Assyria, successor to Shalmaneser. The kings of Judah having refused to pay tribute to him, he laid waste their country. Taking part of his army to invade Egypt, he left Rabshakeh in the command of the army in Judah, whose blasphemy and insults we read in 2 Kings xviii. 19. Hezekiah and Isaiah resorted to prayer, and an angel destroyed 185,000 of the Assyrians in one night. The remnant of the invaders returned to Nineveh, where, shortly after, Sennacherib was slain by his sons, as we are told in 2 Kings xviii. During the reign of this monarch, SEVECHUS was king of Egypt, and DEIOCES king of Media. About this time, also, Romulus laid the foundation of Rome.

SENSE means, (1.) That faculty of a living creature, whereby it receives the impression of material objects; (2.) The impression of an object upon the senses; (3.) Meaning or import; (4.) Common sense, or those general notions arising in the minds of men, by which they apprehend or understand things alike, or in common.

SENSUAL, belonging to the senses. Persons addicted to animal gratifications, are sensual. James iii. 15. Christians are to rise superior to any slavery to their body. 1 Cor. ix. 27. The mortification

of unreasonable appetites is a great part of religion. Rom. viii. 13. Col. iii. 5.

SEPHARVA'IM, or **SEPHARVITES**. They seem to have originally dwelt north of Media, or about Siphora, on the River Euphrates. Sennacherib, king of Assyria, ravaged the country about the days of Hezekiah, and after destroying great numbers, colonized most of the remainder in Canaan, where they at length became a tribe of Samaritans.

SEP'ULCHRE, a place for receiving the dead. Every vault, tomb, or grave, may be termed a sepulchre. The Jews invariably placed them without the cities, as they always should be, on account of the noxious effluvia rising from them. The royal family only was buried in Jerusalem. 2 Chr. xxiv. 16. Natural caves were often used for interment; and in these, thieves and lunatics sometimes resided. Hence the grave is called a *pit*. Ps. lxxxviii. 3—12. 'Our Saviour's sepulchre was "hewn out of a rock;" and the door being sealed, it was impossible he should be stolen without the knowledge of the guards. The size of the stone which formed the door was itself an ample security. It was "a great stone," that was generally selected for this purpose. Matt. xxvii. 60. CLARKE, in his travels in Greece and the Holy Land, informs us that "on the reputed tomb of Agamemnon

is placed a stone twenty-seven feet in length, seventeen in breadth, and four feet seven inches in thickness." See **TOMB**.

SERAPHIM, the plural of **SERAPH**. The word seems to be derived from *flame*, and to mean *fiery ones*, or those who excel in love and zeal. Isa. vi. 1—7. It plainly means an order of heavenly beings; but what is their special rank or employment, we know not.

SERPENT. There are many kinds of serpents. The only remarkable kind mentioned in Scripture is the *fly-ing serpent*, thought by some to be so called from their *swift, darting* motion. They were called *fiery*, from their color and their venom. Isa. xxx. 6. Several profane authors mention serpents found in the East, with wings like a bat. **HERODOTUS** affirms that he saw such at the city of Butus, and describes them minutely. **BOCHART** quotes many authors to prove that they are the same as the *hydra* of the Greeks and Latins. The craft of this reptile is often alluded to in Scripture. Gen. iii. 1. Matt. x. 16.

The serpent was worshipped in Chaldea, Egypt, Rome, and other Oriental nations. **Esculapius** was adored at Epidaurus, under the form of a serpent. See **ADDER**, **INCHANTERS**, and **COCKATRICE**.

SERVANT. The Hebrews had several kinds of servants.

(1.) The slaves for life, who were strangers, bought or taken in war. Lev. xxv. 44, &c.

(2.) Hebrew slaves or bond-servants, who could only at first be bound six years, and then were to be dismissed with presents. Slavery was common before the deluge; and some of the patriarchs, as Job and Abraham, appear to have owned thousands of slaves; but they seem to have been treated with great tenderness, and often to have had wages, and much confidence placed in them. Among the Romans, they were often branded, for security; but this was forbidden to the Jews. The New Testament requires servants to be *faithful*, Matt. xxiv. 45; Tit. ii. 10; and *diligent*, 1 Thess. iv. 11. They must obey their employers in all things, except what is contrary to morality, or beyond their power, or not according to their engagement. See **SELL**.

SERVE, to labor, do work for, or help a person in any employment; to attend or wait upon a person, in order to obey and assist him. To serve God, is to obey him, not only by worshipping him, as required, in spirit and in truth, but also by studying to know and do his will, on all occasions, however opposed to our depraved inclinations, or at variance with our apparent temporal interests.

SEVEN, a number which

in Scripture is used so often and so remarkably, as obviously to have an especial import. Gen. viii. xli. &c. The term often denotes a *perfect* or complete number. Job v. 19. Lev. xxvi. 24. Ps. xii. 6. *Sevenfold*, or seven times, often only means abundantly, completely. Gen. iv. 15, 24. Lev. xxvi. 24. Ps. xii. 6. Seventy times seven is a still higher superlative.

SHALMANESER, a king of Assyria, who, succeeding Tiglath-Pilezer, began his reign A. M. 3267, and reigned 14 years. He conquered Israel when Hoshea was its king, and three years afterward, finding out a negotiation with Egypt to set themselves free from his yoke, he overrun Israel with his armies, ravaged the country, destroyed the fenced cities, killed many of the inhabitants, captured Samaria, the metropolis, and transported Hoshea and the chief citizens to Media and other eastern parts of his empire. 2 Kings xvii. Among these was *Tobit*, whose history is given in the Apocryphal book which bears his name. At this time **HEZEKIAH** reigned in Judah; and **SABACUS** in Egypt. The successor of Shalmaneser was **SENNACHERIB**.

SHAME, (1.) Confusion arising from conscious guilt. Gen. ii. 25. Ezra ix. 6. (2.) Reproach, ignominy. Ezek. xxxvi. 6. Prov. ix. Great modesty is called *shame-*

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facedness, and is recommended to women. 1 Tim. ii. 9.

SHA'RON, a beautiful district near Carmel, along the sea coast. Cant. ii. 1. The name became proverbial to express a place of great fertility or beauty. Modern travellers give the name *Sharon* to the plain between Ecdippe and Ptolemais.

SHAVE. Shaving the head or beard, among the Jews, was a sign of mourning. Isa. xv. 2. Jer. xli. 5. They preserved their beards from their youth, with great care, so that to lose it was a great humiliation. 2 Sam. x. The Lord's threatening to shave Israel with "a hired razor," means that foreign troops should utterly scrape or despoil the land. Isa. vii. 20. Short hair has always been considered unbecoming in women. 1 Cor. xi. 6.

SHEBA, or **SEBA**. There were several of this name:—

(1.) The son of *Cush*, who gave the name to a country in Arabia. Gen. x. 7. Psalm lxxii. 10. (2.) The grandson of Cush. Gen. x. 7. (3.) The son of Joktan. Gen. x. 29. (4.) The grandson of Abraham. Gen. xxv. 3. All these seem to have taken up their residence in Arabia, and perhaps most of them in the south part of it. One or more of these Shebas gave name to the country whose queen came to visit Solomon, bringing him large presents of gold, spices, and

precious stones. But whether this Sheba was situated in Arabia the Happy, or in Abyssinia, is doubtful. (5.) The son of Bichri, a Jew, who headed a revolt in the reign of David. 2 Sam. xx. (6.) The name of a famous well, sometimes called Sheba, and sometimes *Beer-sheba*. Gen. xxvi. 33.

SHECHEM, a very ancient city, 35 miles north of Jerusalem, which the sons of Jacob cruelly ravaged, to revenge the injury done to their sister by its prince. Gen. xxxiv. Near it was "Jacob's well," John iv. 6, and his purchased burial place, where the remains of Joseph, Eleazer and Joshua were deposited. Next to Jerusalem, this is, perhaps, the most interesting spot in Palestine. Mount Gerizim rises near the town on the south, and Mount Ebal on the north. After the ruin of the city of Samaria, Shechem became the metropolis of Samaria, and was called *Sychar*. Near it occurred our Saviour's conversation with the Samaritan woman, which resulted in the conversion of so many of the citizens. John iv. Matthew Henry observes, "Shechem yielded the first proselytes to the church of Israel, (Gen. xxxiv.) and it was the first place where the gospel was preached out of Israel." It was enlarged and beautified by Vespasian, about forty years after Christ's death, and was by him called *Neapo-*

lis, or the New City. It is, at this day, a fine town, containing 10,000 inhabitants, of which about 100 are nominal Christians. The Samaritans are diminished to about 30 families. The Jews are still fewer. In the Samaritan synagogue is a famous M. S. of the Pentateuch, which they suppose to be 3000 years old, and an exact copy of it 800 years old. They were shown to Dr. Huntingdon, English chaplain at Aleppo, and more recently to Mr. Jowett, agent of the Bible society. This city is now called *Naplouse*. See **SAMARIA**.

SHEEP, a well-known animal, of great utility, and famed for meekness. In Syria are two varieties of sheep—one differing little from ours; the other, more common and more esteemed, having a tail of extraordinary bulk, often weighing 12 or 15 pounds, and sometimes more. It seems to consist of a substance between fat and marrow, and was commanded to be offered in sacrifice to God. Lev. iii. 9. The wealth of ancient kings, and other great men, consisted chiefly in flocks and herds, 2 Kings iii. 4; and this is still the case in some Eastern countries, especially where the people are few, and pastures luxuriant. Christians are compared to *sheep*, for their innocence and excellence. Christ is "the Lamb of God;" that is, the great atoning sacrifice. John i. 29.

SHEK'EL, a weight among the Hebrews ; but its precise heaviness is not agreed on. The common shekel of money was equal to a half dollar. The shekel of the sanctuary was possibly double that sum.

SHEM, the second son of Noah, was born A. M. 1558, about 98 years before the deluge. His posterity, of which the Jews are a part, peopled the greater part of Asia. It is thought by some that he was the *Pluto* of the heathen.

SHEM'INITH, a stringed instrument ; or possibly a species of music ; or a particular part of the composition. Ps. vi. xii. &c.

SHEW, or **SHOW**, an appearance or pretence ; also any public sight.

Christ made a shew of principalities and powers, Col. ii. 15, when he openly triumphed over them on his cross. To make a "fair shew in the flesh," is to be hypocritical by carefully observing outward forms, while real piety at the heart is not sought. Gal. vi. 12.

SHEW-BREAD was that which was constantly exhibited in the temple. Twelve loaves, according to the twelve tribes, were every Sabbath day put upon the golden table, to be exposed for the whole week. This bread was forbidden to be eaten by any, except the priests ; therefore, in the extraordinary case of David, nothing but urgent necessity could exempt him from

sin. 1 Sam. xxi. 3—7. Matt. xii. 4. It served to remind the Hebrews of their dependence on God for daily support, and was an emblem of Jesus, who is the bread of life. John vi. 48.

SHIB'BOLETH, a Hebrew word, signifying a stream of water. It was a word which Ephraimites could not pronounce in the manner of the men of Gilead, and by which 42,000 were detected and slain at the Jordan. Jud. xii. It affords a proof of the different modes of pronouncing the same language, even in those early days, and of the impossibility of now settling, by the massoretic points, the true pronunciation of the Hebrew tongue. Jud. xii. 5.

SHIELD, an instrument of defence, held on the left arm, to ward off blows. In Scripture, God is often called the *shield* of his people. Princes and great men are called *shields*, because they ought to be the protectors of their people. Ps. xlvii. 9. Faith is likewise called the Christian's "shield," Eph. vi. 6, because it derives strength from Christ for overcoming the temptations of Satan.

SHIGGA'ON, a word found in the title of the seventh psalm. It comes from a Hebrew word, which signifies to *stray* or *wander*; whence some conjecture that it denotes the song to be various, running from one kind of tune

into another, and expressive of great anguish of heart. Others suppose it to be an instrument of music.

SHIG'ONOTH seems to be the plural of *Shiggaion*. Hab. iii. 1.

SHILO'AH. See **SILLOAM**.

SHILOH, (1.) One of the names of Jesus Christ; the great Deliverer; he that frees from the law, sin, and death. Gen. xlix. 10. It denotes the Redeemer, the author of our happiness, and our sole peace-maker with God. (2.) A famous city of Ephraim, about 25 miles north of Jerusalem. Here Joshua fixed the tabernacle of God; and here it continued at least 310 years.

SHINAR, the same as **CHALDEA**; which see.

SHIPS. Probably Noah's ark was the first vessel of this kind ever formed. The tribes of Zebulon and Dan appear to have early engaged in commerce. Gen. xlix. 13. Jud. v. 17. Solomon, and after him Jehoshaphat, set on foot a considerable trade by sea. 1 Kings x. 22. The Trojans were powerful at sea; but the Tyrians and Sidonians for many ages were much more so; and after them, the Carthaginians. The Greeks were also in their turns famous by sea. Their navigation, however, was very imperfect, as, even in the time of Paul, vessels passing from Judea to Italy, frequently wintered on the way. Acts xxvii. 12. xxviii.

11. The vessels were small, and generally had oars, as well as sails. The compass being unknown, they dared not go out of sight of land. After the Saracens had ruined the Grecian commerce, the Venetians and Genoese became great in commerce. About 280 years ago, the Spaniards and Portuguese became the most commercial people. Then the Dutch took the lead; but at present, the English carry on more business by sea than any other nation.

SHITTAH TREE, the same as the **SHITTIM**. See next article.

SHITTIM WOOD was much used in building the tabernacle, and in making the sacred utensils, &c.; but it is not now known exactly what kind of a tree it was. Most probably it was the *acanthus*, or *acacia vera*, which grows in all the deserts from the northern part of Arabia to the extremity of Ethiopia. It is about the size of a mulberry-tree, the bark of a grayish black, wood pale yellow, and very hard; branches thorny, flowers sometimes white, but generally yellow, and the fruit, which resembles a bean, contained in pods, like the lupin. Both the wood and the flowers have a very pleasant smell. From this tree is obtained the gum Arabic, by making a gash with an axe. Its leaves are almost the only

food for camels while travelling in the great deserts.

SHOE, a defence for the foot. Among the Hebrews, slaves went barefoot; others generally had their feet and legs covered when they went abroad; and women of quality wore shoes or gaiters of very costly texture. Song vii. 1. Ezek. xvi. 10. Shoes were ordinarily of no great value, and so a *pair of shoes* denotes a very inconsiderable bribe. Amos ii. 6. Soldiers often wore shoes of iron and brass; and to this day, many people, especially in the East, wear iron plates on the heels and the fore-sole of their shoes. The Hebrews eating of the first passover with their *shoes on, loins girded, and staffs in their hand*, imported that they were immediately to begin their journey. Ex. xii. 11. *Putting off shoes* imported reverence, and was done in presence of God, or on entering the mansion of a superior. Ex. iii. 5. Josh. v. 15. *Want of shoes* denoted mourning, debasement, and slavery. 2 Sam. xv. 30. Ezek. xxiv. 17. Isa. xx. 2, 4. *The plucking off a shoe and giving it to another*, imported resignation of right to him. Ruth iv. 7. *To bear, or unloose the shoes of another*, imports doing for him the humblest offices. Matt. ii. 11. Luke iii. 16. David cast his shoe over Edom, when he took possession of the country, and used the people as

slaves. Ps. lx. 8. cviii. 9. See **SANDALS**.

SHRINE, a cabinet or case, to hold the effects of saints, or the relics of their bodies; also the tomb or place where pilgrims offer up their prayers and oblations to the saints. Those of Ephesus seem to have been small models of Diana's temple, with her image enclosed. Acts xix. 24.

SHUNEM, a city of Issachar, about five miles south of Tabor. Josh. xix. 18. In a great adjacent plain, the Philistine army encamped, while Saul's lay at Gilboa. 1 Sam. xxviii. 4.

SHU'NEMITE, an inhabitant of Shunem or Shunam.

SHUSHAN, or **SUSA**, a city on the banks of the River Ulai, in Persia. It is said to have been built by Memnon, before the Trojan war. It was the winter residence of the Persian kings from the time of Cyrus, being sheltered by a high ridge of mountains from the north-east wind; but in the summer it was so intensely hot as to be scarcely habitable. Here Daniel had his vision of the ram and he-goat. Dan. viii.

SHUSHANE/DUTH, a musical instrument, Ps. lx. called also **SHOSHANNIM**. Ps. xlv. lxix. The word seems to mean a *lily*. It is possible the *cymbal* is meant, as it resembles that flower.

SIBMAH, **SHEBMAH**, or **SHEBAM**, a city about half a

mile from Heshbon. The best vines grew about it. Isa. xvi. 8. It was originally the property of the Moabites, and fell within the lot of Reuben. Numb. xxxii. 38. Josh. xiii. 19.

SICHEM. See **SECHEM.**

SIDON, a great commercial city, and the capital of the Phenicians. It was built soon after the flood, by Sidon, the eldest son of Canaan. Tyre, 25 miles south of it, was built by a colony from this city. Both cities lay within the lot of Asher; but that tribe never expelled the people. Indeed, at one time the Sidonians overcame all Israel; and in the days of Ahaz they drove a great commerce in exporting the Jews for slaves. Joel iii. 4. The gospel was at the first proclaimed here, and flourishing churches continued for many ages. After being lost and won in the crusades, the Saracens finally made themselves masters of it in A. D. 1289. Some Christians are yet found here. It now contains 16,000 inhabitants, and is called *Saïde*. See **TYRE**.

SI/HOR, in Josh. xiii. 3, means the little river in the south of Judea, called *River of Egypt*. In Isa. xxiii. 3, and Jer. ii. 18, it must mean the *Nile*.

SILK is not mentioned in the Bible except in Ezek. xvi. 10, 13. The original word means to *draw out gently*; and as there is no historical evidence that silk was known in

the days of Ezekiel, it might be better to translate the word *very fine linen*; the threads of which are drawn out with great care in spinning.

SIL/OAM, a fountain rising at the foot of Mount Zion. Its waters were received into two large pools; and what overflowed from the lower one passed into the Brook Kedron. There are, even at this day, beautiful gardens and small fields watered by it, on its way to Kedron. The upper pool was sometimes called the "King's pool," probably because his gardens were watered from it. From these pools, the Jews drew water on the last day of the feast of tabernacles, which they brought into the city with great signs of joy, singing portions of Isa. xii. It was poured on and around the altar, with joyful acclamations. Near this place stood the *tower* of which Christ speaks. Luke xiii. 4.

SILVER is not mentioned as having been in use before the flood, nor till the time of Abraham; nor was it coined till long after, but was used in bars, or ingots. Its ore generally contains other metals, such as lead, tin, &c., and must be often purged to render it fine. Ps. xii. 6. The fine silver of the ancients was found in the mines of Tarshish. Jer. x. 9. Great quantities of it were used in the building of the temple by Solomon. 1 Chr. xxix. 4. It is put for all

temporal wealth. Hos. ix. 6. A *silverling*, or "piece of silver," is the same as a shekel.

SIMEON, (1.) The second son of Jacob, born in the year 2247. (2.) An aged saint who embraced the infant Jesus. Luke ii. 25—34. It is thought by some learned historians he was the great rabbi, with whom *Gamaliel*, Paul's teacher, studied. (3.) A Christian minister of Antioch. Acts xiii. 1.

SIMON PETER, a distinguished disciple of our Lord. The Roman Catholics call him the *prince of apostles*, though Paul seems more deserving of such a title. The celibacy of the clergy finds no example in his case, as we know he had a wife. Mark i. 29, 30.

SIMON, the Cyrenian, is thought by some to be the same as Niger, the teacher at Antioch. Matt. xxvii. 32. It is said that he was afterwards the pastor of Bosra, or *Bezer*, and died a cheerful martyr for the faith.

SIMON ZELOTES, or the Canaanite, one of Christ's apostles. He was called *Zelotes*, because he had been one of those Galileans, or zealous Jews, who refused to pay tribute to the Romans. The term *Canaanite* is applied to him, not because he was a native Canaanite, like the woman mentioned Matt. xv. 22, for all the apostles

were Jews; but either because he was born in Cana of Galilee, or more probably from the Hebrew word *Kanaim*, which is synonymous to the Greek word *Zelotes*.

Some suppose that he preached the gospel in Egypt, Cyrenaica, Lybia, and Mauritania, if not also in Britain. Others affirm him to have been murdered at Lunir, in Persia, along with Jude. See **ZELOTES**.

SIMON, the brother or cousin of our Saviour, and the son of Cleophas. Matt. xiii. 55.

SIMON, the Pharisee, was he who invited our Saviour to an entertainment; and though he omitted the customary civility of giving him water for his feet, took offence at his allowing Mary Magdalene to anoint them. Jesus, by the parable of the two debtors, convicted him of his mistake. Luke vii. 36—50.

SIMON MAGUS, or the **SORCERER**, a very extraordinary person in Samaria, who appeared converted under Philip. From his attempt to buy the gifts and powers of the Holy Spirit with money, the purchase of pastorships and ministerial salaries is called *Simony*. Acts viii. 18. After his apostasy he became, some historians affirm, the founder of a sect, who denied Christ to be divine, paid religious honors to angels, and held various licentious tenets.

There were also *Simon*, a tanner, Acts ix. 43; *Simon*, the father of Judas Iscariot, John xii. 4, and others.

SIMPLE, harmless, free from deceit. To be "simple concerning evil," is to have little knowledge of the arts of the world in committing it. Rom. xvi. 19. The "simplicity that is in Christ," is either the plain self-consistent truth of the gospel, or an unfeigned faith in this truth. 2 Cor. xi. 3.

SIN, offence against the law of God, either by doing what it forbids, or neglecting what it enjoins. Desiring forbidden things, or disliking duties, is also sin. It is the cause of all the misery in this world, and of everlasting woe to the finally impenitent. Sins are called *trespasses*, because they violate the law. When it is said, he that "commiteth sin is of the devil," and is the "servant of sin," it means, such is the character of those who *wilfully* sin. When it is said, the children of God do not sin, John viii. 34; 1 John iii. 6, 9; v. 18, it means that such do not willingly sin. When they sin, it is through the power of temptation, and gives them great grief. "Thou shalt visit thine habitation, and not sin," means, we must not live in a wicked manner. Job v. 24.

ORIGINAL SIN is that bias to evil, in consequence of the

sin and fall of our first parents, whereby our whole nature is defiled, and rendered contrary to the nature and law of God. Ps. li. 5. Hence the inward part is said to be *very wickedness*; that is, the heart is enmity against God. Ps. v. 9. This is the sin that dwells in us, Rom. vii. 17, 20, and works in us all manner of concupiscence, Rom. vii. 8, 23.

The **SIN AGAINST THE HOLY GHOST**, as it rejects and tramples on all his evidence and convictions, is called *the sin unto death*, because, being never pardoned, it inevitably ruins men. 1 John v. 16. The exact nature of this sin is not easily determined. It seems, however, to require *words spoken* as well as thoughts indulged. Matt. xii. 32.

What we render *sin-offering*, is often the same in the Hebrew as what we render *sin*. Lev. iv. 3, 25, 29. And the priests are said to *eat sin*; i. e. with pleasure feast on sin-offerings. Hos. iv. 8. Christ is said to be "made sin, that we might be made the righteousness of God in him;" i. e. he had our sins charged to his account, and was made a *sin-offering*. 2 Cor. v. 21. 1 Pet. ii. 24. Isa. liii. 6.

SIN, the name of several places mentioned in the Old Testament.

1. The desert south of Judea. Deut. xxxii. 51.

2. The city **PELUSIUM**, in Egypt, now extinct.

3. A country called also **SINIM**, which is probably *China*. Isa. xlix. 12.

SINAI, the mountain on which Jehovah appeared to Moses, and gave the law. The Hebrews came to this place in the third month of their pilgrimage. The law was given, it is thought, just fifty days after their exodus from Egypt; and hence the *Pentecost* was observed on the 50th day after the Passover. This mount stands in Arabia Petrea, and is called by the Arabs *Jibbil Mousa*, or the Mountain of Moses, and sometimes *El Tor*, or the Mount. It has two summits, *Horeb* and *Sinai*; which last is much the higher, and is called the *Mount of God*. The ascent is very steep, and is by steps, which the Empress Helena, the mother of Constantine the Great, caused to be cut in the rock. These are now so much worn and decayed, as to make the ascent tedious and difficult. At the top of Sinai, there is an uneven and rugged place, sufficient to hold 60 persons. Here stands a chapel, and near to it is a fountain of fresh water. At the bottom, in a narrow valley, is the convent of St. Catharine, enclosed by high walls without a door, to preserve them from Arab robbers. Whoever wishes to enter, is drawn up in a bas-

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ket. Mount Sinai, says **NIXBUHR**, has numerous beautiful springs, but they are not so copious as to unite and form streams that last the whole year. Various modern travellers have ascended to the summit of this mount; but the Arabs practise upon them great impositions.

SINCERITY, pureness of mind, without double-dealing. The word is derived from the Latin *sincerus*, composed of *sine*, without, and *cera*, wax; or pure honey. 1 Cor. v. 8. The Greek word *ελικρινεα*, translated *sincerity*, means an evident purity when held up in the light of the sun, as we would examine water. 2 Cor. i. 12.

SINGING has always been a part of divine worship, by heathens, Jews, and Christians. The gospel not only authorizes it by example, Matt. xxvi. 30, but *expressly enjoins* it. Eph. v. 19. Col. iii. 16. It should be performed with an understanding of its nature and importance, and with spiritual emotions. Pres. Edwards observes that, "as it is the command of God, that *all* should sing, so all should make a conscience of *learning* to sing, as it is an exercise that cannot be decently performed without learning. Those, therefore, (where there is no natural inability,) who neglect to learn to sing, live in *sin*, as they neglect what is necessary in

order to their attending one of the ordinances of God's worship."

Singing was by the early Christians usually performed in a standing posture. The mode of pronunciation was clear and intelligible, not greatly varying from a recitative tone. Those modern tunes which almost preclude intelligible enunciation tend to defeat the object of the ordinance. The Jewish hymns were accompanied with various musical instruments to assist the voices of the Levites.

SIS'ERA, a general of the Canaanites, under Jabin II. Jael invited him into her house, and being instigated of God to destroy this murderous idolater and devoted Canaanite, she drove a nail through his temples.

SISTER, a term of considerable latitude with the Hebrews; being applied to all very near relations. Matt. xii. 50; xiii. 56. Sarah, who was Abraham's niece, is therefore, truly called his *sister*. Gen. xii. 13, and xx. 12.

SITH, an obsolete word, meaning since, or because. Jer. xv. 7. Ezek. xxxv. 6.

SI'VAN, the third month of the Jewish sacred year. See MONTH.

SLANDER, the uttering of false accusations against another. It may consist in surmises or assertions; in imputing bad motives to cor-

rect actions; in partial and lame accounts of our neighbor's conduct; in putting false constructions on words or conduct; in magnifying real faults; in imputing consequences to our neighbor's conduct, which do not, or may not follow; and in any way of speaking, which shall be designed to injure one's fame, safety, or welfare. Christians should be anxious to guard against the very appearance of this odious vice.

SLAVE. See SELL, SERVE.

SLIME was used by the builders of Babel instead of mortar. It is called in the Septuagint version *asphaltos*; and is bitumen, or a kind of pitch. Great quantities of it are still found in the neighborhood of ancient Babylon. Herodotus, Dioscorides, Justin, Vitruvius, Strabo, Dioscorus Siculus, &c., speak of its being used as mortar.

The *slime pits* of *Sidim* were mud holes or springs, out of which issued this liquid bitumen, or naphtha. It was used in the process of embalming, and was hence called *gummi funerum*, and *mumia*. See PITCH.

SLING, one of the earliest weapons invented by man. By long practice, wonderful skill is attained in the use of it, as was the case with the Benjamites, who, "with either hand, could sling stones at a hair, and not miss." Judges xx. 16.

SMITE, a word used in Scripture as meaning to kill. Thus the Lord *smote* Nabal. To "smite with the tongue," is to utter reproaches. To "smite the thigh," denotes amazement or indignation. Jer. xxxi. 19.

SMYRNA, a city of Ionia, built by the Amazons, about 40 miles north of Ephesus. It was famous as early as the time of *Homer*, whose birth-place it claims to be. About A. M. 3400, the Lydians destroyed it; but it was rebuilt 300 years after. A Christian church was planted here very early; the members of which maintained their holy faith with such exactness, that in the divine epistles sent them by John, there is no reproof, but only praise and direction. Rev. ii. 8, 9, 10. At the time Christianity was introduced here, Smyrna was in all its glory, abounding in wealth, works of art, and schools of learning. Persecution soon raged against the Christians; but after Polycarp and many others had laid down their lives for Christ, multitudes were converted. It has often suffered from earthquakes, plague, fires, and war; but at present is one of the most flourishing places in the Levant; having a large and good harbor, and sustaining an active commerce with all nations. During the late revolutionary struggle, this city suffered dreadfully; but as

Greece is now free, it may be expected to regain its ancient prosperity. Before the revolution, it contained 100,000 souls, of which above 10,000 were Christians of the Greek church; 5,000 Armenians; the rest Turks, Jews, &c.

SNAIL occurs but twice in our translation. In Lev. xi. 30, critics are confident that some sort of *lizard* is intended. In Ps. lviii. 8, the true snail is certainly meant, though the LXX. and Vulgate have rendered it *wax*.

SNARE, a trap; metaphorically, whatever tends to entangle us in evil. The Lord Jesus is a "snare," when, on account of the lowliness of himself and people, men's corrupt propensities will not allow them to accept the gospel, and so their guilt is increased. Isa. viii. 14. God "rains snares" on men, when he punishes them, by letting them fall into the consequences of their sins. Ps. xi. 6. Ez. xii. 13.

SNOW falls occasionally in Palestine, and always in flakes as large as a chestnut. Hence the expression, "He giveth snow like wool." Ps. cxlvii. 17. It was brought from Lebanon and sold in the hot season, to cool wine, &c., as ice is in our cities. Its water was considered very cleansing. Job ix. 30.

SOAP, a word which occurs only Jer. ii. 22, and Mal. iii. 2. It seems to mean

some cleansing herb; probably the *borith*, or saltwort, a very common plant in Syria and parts adjacent. The natives burn it, and leach the ashes. The water becomes impregnated with a strong salt, very proper for removing stains from cloth. There is also an unctuous kind of earth called *steatites*, or soap-earth, of much esteem in the baths of the East for cleansing and softening the skin. HARRIS thinks it probable that the two mules' burden of earth, taken by Naaman, were for this use. 2 Kings v. 17. The *barilla*, as our dealers call it, which is brought to this country from Spain and the Mediterranean, is thought to be the plant *borith*, above mentioned. Jer. ii. 22. Mal. iii. 2.

SOCKET, a kind of mortise in which the pillars of the tabernacle were fixed. A vast number of sockets were made, of which one hundred were of silver, a talent to each. Ex. xxviii. 27; xxvi. 37; xxxviii. 27. The weight of these sockets tended to make the pillars stand firm.

SODOM, Gomorrah, Admah, Zeboim, and Zoar, were five cities of the Canaanites. In the days of Abraham they had each a king. The Dead Sea now covers the site of these cities. Jude 7. The Scripture account of the overthrow of these cities is corroborated by the accounts of

Strabo, Diodorus Siculus, Tacitus, Solinus, &c.

SOLOMON'S history is full of interest, and amply given in Scripture. He was the author of several books, besides those in the Bible, viz. 3000 Proverbs, 1005 Songs, besides works on botany, natural history, and commerce.

SONG OF SOLOMON, a sublime mystical allegory, representing the reciprocal love of Christ and the church. In 1 Kings iv. 32, we are informed that Solomon's Songs were *a thousand and five*, of which this is supposed to be the chief for length and grandeur, or as being inspired, and is hence called a *Song of Songs*.

SOOTHSAYER. See **SORCERER**.

SORCERERS, conjurers, or those who undertake to disclose secrets, or foretell events, by magical or diabolical power. Acts xiii. 8. They claimed the power of calling up departed spirits. 1 Sam. xxviii.; of inflicting plagues, Ex. viii. 18, &c. The damnation of such as addict themselves to the practice of sorcery, is often declared. Isa. xlvii. 9. Rev. xxi. 8, and xxii. 15.

SORROW, inward pain, arising from guilt or affliction. It is said "the sorrow of this world worketh death;" that is, mere distress without regard to God and looking to

him for help, breaks the heart, and brings us to the grave. Scripture cautions against it. Prov. xxv. 20. 1 Thess. iv. 13. "Godly sorrow" is grief tempered with reliance on God. "The sorrows of hell," Ps. xviii. 5, are mental troubles of great magnitude.

SOUL, 1. That spiritual, rational, and immortal part or substance in man, which distinguishes him from the brute creation, and bears some resemblance to its Divine Maker; which possesses consciousness of its own existence, and actuates, directs, or disposes in all the relations of life. The Scripture ascribes to beasts a *soul*, which may be a secondary acceptation of the word, as having the same import with breath or respiration, which is the general principle of animal life. But man alone has an *immortal* soul, possessing the knowledge of God, wisdom, immortality, the hope of future happiness and of eternal life; and man alone is threatened with the punishment of another life, and the pains of hell! That the Jews knew the immortality of the soul, seems evident from Balaam's feeling the difference between the death of a good and bad man, Numb. xxiii. 10; from their believing in apparitions of the departed, 1 Sam. xxviii. 13—15; Matt. xiv. 26, &c.; and from the fact that the

Sadducees, who denied it, were but a *sect* among them. But their ideas on this point were vague compared with those we derive from the New Testament. It is most true that by Christ was the truth first fully and clearly disclosed. 2 Tim. i. 10. All that the heathen knew or taught concerning the future state of the soul was from confused tradition or mere poetical fancy.

2. *Soul* is sometimes used for a human creature, or the whole person, both soul and body. Gen. xii. 5. Numb. xi. 6. Acts ii. 41. When the *soul* and *spirit* are spoken of together, spirit probably means the *temper*.

SPAIN anciently comprehended what is now Portugal, i. e. the whole peninsula. In the time of the apostles, it belonged to Rome. Paul intended to visit this country, but whether he did so or not, is uncertain. Rom. xv. 24—28.

SPARROW, a very small, well known bird. It is gregarious and remarkably lively; and when lamed, or deserted by its mate, seems quite disconsolate. Ps. cii. 7. Sparrows were so cheap at Jerusalem, that "five were sold for two farthings." Luke xii. 6. The care of Divine Providence is therefore most strikingly depicted when his minute attention to them is declared. Matt. x. 29. Ps. civ. 24—31.

SPECTACLE, a public show. The Romans were remarkably fond of shows and games. The theatres for this purpose were sometimes very splendid; generally round, like our circuses, and without a roof. One of the common exhibitions was to put criminals in the arena, and let loose wild beasts upon them. Hence the apostle's allusion, Heb. x. 32, 33. Perhaps when he says he "fought with beasts at Ephesus," he means literally that he was thus exposed. 1 Cor. xv. 32. Those who were not condemned to certain death, were allowed weapons of defence. When the company, which was always vast, had enjoyed the horrid sight of these contests, in which the criminal was generally victor, then were brought those capitally condemned, who were allowed no weapons, nor even raiment; and were of course soon destroyed. To the latter class Paul seems to compare ministers, when he says they are "set forth last, as it were appointed unto death, being made a spectacle to the world, to angels, and to men." 1 Cor. iv. 9.

SPICE, any aromatic drug. Spices were very much used by the ancients to season food, give flavor to wine, embalm the dead, perfume their persons and beds, and to burn as incense in public worship.

SPIDER, a venomous, cruel, and crafty insect, mentioned but three times in the Bible, and each time in allusion to wicked men. Job viii. 14. Isa. lix. 4—7. Prov. xxx. 28. The story of the bite of that species called *tarantula* being only curable by music, is a ridiculous fable.

SPIKENARD, a very fragrant species of grass, which, when trodden upon, fills the air with sweetness. The ear is about the size of one's finger, and is of a strong smell and bitterish taste. The medicinal properties reside principally in the root. The ointment made of it is very precious, and was a favorite perfume at ancient baths and feasts. Mark xiv. 3. It is called by Horace, "*unguentum nardi spicatæ*," and contained the very essence of the plant. A pound of it in the days of Christ was worth 300 *denarii*, equal to forty dollars, a great sum at that time. John xii. 3. The best spikenard comes from India. When cultivated in gardens, it attains to the height of five or six feet.

SPIRIT, an incorporeal being, as God, John iv. 24; angels, Heb. i. 14; and the human soul, Acts vii. 59; the Holy Ghost, the third person in the adorable Trinity, Matt. iii. 16; equal in power and glory with the Father and the Son. 1 John v. 7. He inspired the ancient

prophets to foretell future events, 2 Pet. i. 21; and bestowed on the apostles miraculous gifts. Acts ii. He now quickens, illuminates, sanctifies and comforts the people of God. John iii. 5. 1 Pet. i. 2, and John xiv. 26. See **HOLY GHOST**.

Discerning of spirits, which was once a miraculous ministerial gift, was the power of discovering impostors in the ministry. 1 Cor. xii. 10. 1 John iv. 1. Rev. ii. 2.

Quenching the Spirit, is a metaphorical expression, meaning to force as it were, by our sins, the Holy Spirit to withdraw from us. Or it may mean suppressing the *graces* of the Spirit, which are compared to light and heat; or, still more probably, the *gifts* of the Spirit are meant.

Grieving the Spirit may be done both by saints and sinners, in committing any sin, Eph. iv. 30; by resisting conviction of duty; by living in a lukewarm condition; or by abusing his favors, through vanity, curiosity, or negligence. 2 Tim. i. 6. See **SOUL**.

SPIRITUAL, that which belongs to spirits. The church is a *spiritual house*; her members are renewed in spirit; Jesus is her foundation; and his Spirit and grace connect them with him, and with one another. 1 Pet. ii. 5. Prophets and ministers are *spiritual men*, because their

office lies in spiritual exercises. Hos. ix. 7. God's law is spiritual; it is a transcript of the divine nature. It is given by the Holy Ghost, and extends its scrutiny and authority to duties of a spiritual nature. Rom. vii. 14.

We are required to be *spiritually minded*; that is, to have our joys, exercises, objects and motives spiritual. Such as have not this spiritual mindedness are said to be "dead," while such as possess it have "life and peace." Rom. viii. 5—9.

SPONGE, a sub-marine substance, produced, like coral, by insects who inhabit it. Its innumerable and delicate cells make it imbibe water easily, and as easily part with it under pressure. Matt. xxvii. 48.

STACTE, a fragrant gum, of amber color, supposed to distil from the myrrh-tree. The only difference between the stacte and gum myrrh, seems to be that the former oozed spontaneously from the tree, and was perfectly pure, while the latter was obtained by incision, and was generally less excellent. It is mentioned Ex. xxx. 34, only.

STAR, a bright heavenly body, seen in the night. Under the name *star*, the Jews comprehended all the heavenly bodies, except the sun and moon. We now speak of them as distinct from *planets*. Some stars are *fixed*, that is,

retain the same relative distance from the stars which surround them; others *revolve* round the sun, viz. planets and comets. The naked eye can perceive only about 1000. The telescope of Mr. Flamsteed enabled him to discover about 3000. The prodigious telescope of Herschel rendered visible *innumerable* stars which had before been hidden from our knowledge. The ancient heathen worshipped the Sun, Moon, Mercury, Mars, Jupiter, Venus, and Saturn, for *planets*, i. e. wandering luminaries; and as our fathers worshipped these, they dedicated the several days of the week to them, as the names they still bear indicate. But according to the new astronomy, the solar system consists of *eleven* primary planets, Mercury, Venus, the Earth, Mars, Vesta, Juno, Ceres, Pallas, Jupiter, Saturn and Herschel; and *eighteen* secondary planets, of which the Earth has one, viz. the Moon; Jupiter has four, Saturn seven, and Herschel six. All these planets move round the sun, as well as round their own axes; and the satellites move also round the planets. They appear luminous by the reflection of the rays of the sun. The distance of the fixed stars from the sun, renders it impossible for them to be illuminated by the reflection of his rays. It is thought that many of them are equal

to our sun in magnitude, and only appear small by reason of their distance. The nearest fixed star is *Sirius*, or the Dog Star, whose distance is calculated to be not less than 400,000 times greater than that of the sun! Some stars are calculated to be *six hundred times farther than Sirius*! Hence it would take four thousand years for their light to reach us. As new stars have become visible in later times, perhaps there are some whose light, since the creation, has but now reached our earth, though it travels thirteen millions of miles in a minute. How immense must HE be, whom the heavens, and the heaven of heavens, cannot contain! Who numbers the stars and calls them by their names! Ps. cxlvii. 4. We have a few of their names in Scripture, as *Chiun, Mazzaroth, Arcturus, Orion, and Pleiades*.

The star which conducted the wise men to the infant Jesus, was probably a meteor which moved in the air. Matt. ii. Jesus Christ is called the *Morning Star*, by a similitude borrowed from a star which usually rises shortly before the sun, as he introduced the light of the gospel-day, and brought a fuller manifestation of the truths of God, than the prophets, whose predictions are now accomplished.

By stars are sometimes meant the princes and nobles

of a kingdom, Dan. viii. 10 ; and sometimes pastors or ministers of the gospel, who ought to shine like stars in their lives and doctrine. Rev. i. 20. The angels are also called *stars*. Job xxxviii. 7. In Scripture, an extraordinary multitude is often expressed under the similitude of the stars of heaven.

STAVES, plural of *staff* ; a word not now often used. Mark xiv. 48.

STEEL, iron combined with about one part of carbon in about 200 of iron. The word occurs very seldom, and probably ought to be rendered *copper*. It is in fact so translated Job xxviii. 2, and xl. 18, as well as in various other places.

STEWARD, one who manages the affairs of another, and is accountable to him for the proper discharge of the duties of his office. The ministers of Jesus Christ are "stewards of the mysteries of God," being intrusted with the management of God's people, and the distribution of their spiritual food. 1 Cor. iv. 1. 1 Pet. iv. 10. Indeed, all mankind are stewards under God, and must give an account to him of all the talents with which they have been intrusted. We should therefore attend seriously to our important charge, and stand prepared for our Lord's appearance. Matt. xxv. Tit. i. 7.

STOCKS, an instrument

of punishment. The offender sits on a block, with his legs extended, and fastened between planks, which have openings to receive the ankles. Acts xvi. 24.

STOICS, a sect of heathen philosophers, founded by ZENO of Cyprus, so called from his teaching in the *Stoa*, or porch, at Athens. Regarding pain, poverty, bereavement, &c., as only imaginary evils, and the gratifications of life as only imaginary pleasures, they tried to preserve a cool indifference under all circumstances. Paul argued with them when in Athens. Acts xvii. 18. Some of Zeno's opinions owe their degree of truth to his knowledge of the Old Testament, and some he gathered from the writings of Socrates and Plato. One of his favorite sayings was, that "men, having two ears, should hear much ; and one mouth, should speak little."

STONE, a hard body, formed of some species of earth, &c. A white stone is promised to the victorious Christian, Rev. ii. 17, probably in allusion to the custom of giving such a token to the victors at the Grecian games, by which they were entitled to public honors and to public maintenance. See RACE.

STONING, the punishment generally appointed in the law of Moses for capital offences. One of the witnesses

first threw the culprit on the ground. Then another cast upon his breast a great stone, kept for the purpose at the place of execution. Then, if he were not dead, the multitude present stoned him also. Paul was stoned at Lystra, and left for dead by the mob; but as his brethren stood round him lamenting, he rose up and returned into the city. Acts xiv. 19.

A "corner stone," or chief stone, might be, as CALMET says, either in the foundation, at an angle of the building, or at the top of the wall. It could, therefore, either be stumbled upon, or could fall on a man, which explains Matt. xxi. 42. See also 1 Pet. ii. 6. Deut. xvii. 5-7.

STORK, a bird about the size of a goose; but as it obtains its food by wading in the mud, and not by swimming, it has very long legs, and a neck in proportion. It is a bird of passage, Jer. viii. 7, and frequented the region round *Cana* and *Nazareth* in great flocks, which the inhabitants did not molest, chiefly because they ate up injurious insects and reptiles. Such being its chosen food, may furnish the reason why it was not to be eaten by the Israelites. Lev. xi. 19. It is remarkable for its love to its parents. BOCHART and SCHEUCHZER have collected many testimonies to this fact from the ancients. Its very name, in the

Hebrew language, signifies mercy or piety. In Holland, and elsewhere in Europe, where this bird is common, it builds its nest in high towers, or on the tops of houses. But in Palestine, and such hot countries, where the roofs are flat, and frequented by the people of the house, the stork builds its nest in lofty trees. Ps. civ. 17.

STRANGLE, to kill by suffocation, or without shedding the blood. It is forbidden Christians to eat animals killed in this way. Acts xv. 20-25.

STRAW, or more properly *strew*; to scatter, or spread abroad. Matt. xxv. 24.

STUBBLE, the stalks left in a field of grain which has been reaped. Stubble is of little value; of no strength or force; is easily scattered by the wind; and easily burnt. Job xiii. 25; xli. 29; xxi. 18. Joel ii. 5. To it wicked men are compared. Ps. lxxxiii. 14. Isa. xl. 24. Mal. iv. 1. False doctrines are as stubble, of no worth; of no force to convince or comfort men's consciences, and cannot abide the trial of God's word. 1 Cor. iii. 12.

SUCCOTH means *tents*. There were two places of this name. (1.) In Egypt, where the Hebrews first set up their tents. Ex. xii. 37. (2.) A city east of Jordan, and south of the Sea of Galilee, where Jacob set up his tents or

succoth, as he came from Padanaram. Gen. xxxiii. 17. It seems probable that in the valley near it, Hiram cast the large utensils for the temple. Ps. lx. 6. 1 Kings vii. 46.

SUMMER, the warm season of the year. Gen. viii. 22. In countries north of the equinoctial line it begins in June, and ends in September. South of the equinoctial, it begins in December, and ends in March. Seasons of prosperity, and of opportunities of salvation, are called *summer*. Prov. x. 5. Zech. xiv. 8.

SUN, the great source of light and heat; brought into existence on the fourth day of creation. The diameter of the sun is about 800,000 miles. His distance from our earth is ninety-five millions of miles; so that light, which flies at the inconceivable swiftness of *two hundred thousand miles in a second*, requires eight minutes to reach our earth! A cannon ball shot thence, and moving with unabated swiftness, viz. (according to Durham,) a mile in eight and a half seconds, would take about thirty years to reach our earth! The spots which often appear on the sun have never been satisfactorily accounted for. HERSCHTEL thought them to arise from chasms in the sun's atmosphere, caused temporarily, by the ascent of gases. Three miraculous events are related of the sun. *It stood*

still at the command of Joshua. Chap. x. 12. It *returned back* in the time of King Hezekiah. 2 Kings xx. 11. It was *involved in darkness*, at the time of our Saviour's crucifixion, though the moon was then at the full, which proves it was not an ordinary eclipse. Matt. xxvii. 45. Multitudes, from the brightness and usefulness of the sun, have worshipped it; under the characters of *Baal, Chemosh, Moloch, Phœbus, &c.* Even the Jews at times worshipped this luminary, and Josiah had to take away the horses, and burn the chariots, consecrated to the sun. 2 Kings xxiii. 11. After his death, we again find the Jews worshipping the sun. Ezek. viii. 16.

"From the rising to the setting of the sun," imports the whole world over. Ps. cxiii. 3. "Before the sun," or "in the face of the sun," imports the most daring, public, and open manner. Jer. viii. 2. Numb. xxv. 4. To continue while the "sun and moon endure," is to last very long, or forever. Ps. lxxii. 5, 17. Christ is called the "Sun of Righteousness," as he enlightens, quickens, and comforts his people. "A woman clothed with the sun," and having the moon under her feet, signifies the church, clothed with the righteousness of Christ, and rising superior to worldly things. Rev. xii. 1.

SUPERScription, that which is written on the top or outside of any thing. Matt. xxii. 20. It was the custom of the Romans to write on a tablet or board the crime for which any man suffered death. This tablet they carried before the offender to the place of execution, and fastened it over his head, that all might read his transgression, and beware of violating the laws of their country. Hence the superscription written over the head of Jesus Christ, as recorded by all the evangelists. Matt. xxvii. 37.

SUPERSTITION, foolish fears, or extravagant fancies; mistaken devotion in divine worship; the performance of uncommanded rites; and extravagant dependence on such as are of divine institution; a servile and slavish mode of serving God; or too much ceremony in religion, without due regard being paid to the attainment of inward holiness. Those are superstitious who are alarmed at the howl of a dog, the spilling of salt, are afraid of ghosts, witches, &c. A proper regard to the divine government would assure us of our perfect safety from all evil, so long as we trusted in God and obeyed him. When Paul tells the Athenians, he perceived "they were too superstitious," he did not use a word which conveyed to them any reproach. This would have been contrary to

his usual courtesy and tact. He in fact said, "I perceive you are greatly addicted to religious observances," a most graceful and ingenious introduction to his powerful discourse.

SUPPER was an important meal with the ancients. Mark vi. 21. Luke xiv. 12—24. John xii. 2. Rev. xix. 9—17.

After eating the Passover, our Saviour instituted that solemn ordinance which is called *the Lord's Supper*. 1 Cor. xi. 20. In this rite we spiritually feed upon Christ the living bread. Rom. iii. 20. 1 Cor. xi. It is called *the communion* because we therein commune both with Christ and our brethren. It is not a sacrifice, as the Roman Catholics regard it, but a *commemoration*. It is to be observed till the end of the world. 1 Cor. xi. 26. None are to partake, but such as have been baptized and maintain a credible profession of religion.

SURETY, one who becomes bound for another. Sins are called *debts*, Matt. vi. 12, and Jesus Christ is called the *Surety*. Heb. vii. 22. Christ fulfilled the law by the holiness of his life, and underwent the penalty when he offered up himself a sacrifice to satisfy divine justice. The Scripture forbids *suretyship*, or engagement for the payment of another person's debt. Prov. xi. 15; xxii. 26.

SWALLOW, a small bird, nearly black, which migrates to warmer countries every winter; but returns, often to the very nest occupied before, which it constructs generally under the eaves of houses, in chimneys, &c. It seems some had their nests round the ceilings of the temple. Ps. lxxiv. 3. In countries not very cold, swallows often venture to remain during winter, and fixing themselves in caves or clefts of mountains, or secluded buildings, become torpid. But it is not true, that they conceal themselves under water, or in marshes.

SWAN. The Hebrew word so rendered is very ambiguous, and is translated, Lev. xi. 30, *mole*. The Septuagint renders it *ibis*; and PARKHURST considers it to be the *goose*, because the word imports breathing in a strong manner, or hissing, as the goose is known to do. It occurs Lev. xi. 18, and Deut. xiv. 16.

SWEAR, to make a solemn appeal to Almighty God, desiring his mercy and protection no otherwise than as the matter or thing affirmed is true or false;—to declare, promise, or give evidence upon oath. We ought never to swear but upon very urgent necessity. Our Saviour, who came into the world not to destroy the law, but to ful-

fil it, forbade all profane oaths, Matt. v. 34. But he is not generally thought by learned men to have forbidden solemn swearing in a court of justice. On the contrary, his answering, when adjured by the high priest, may be considered in the light of an oath. See OATH.

SWINE, the plural of *hog*. It was not only unclean by the Levitical law, but by the strict Jews was regarded as impure and detestable in the highest degree. They would not so much as pronounce its name, but called it *the strange thing*. Among the charges of gross sins, mentioned by Isaiah, the eating of swine's flesh is specified. Is. lxxv. 4. The herds of swine kept in the country of the Gergesenes, were probably intended to supply idolaters with food and victims, but was a violation of the law of Moses. Matt. viii. 30—32. The sottish slavery of persons devoted to sensuality, and their contemptuous rejection of reproof, is strikingly indicated by their being compared to swine trampling pearls under their feet. Matt. vi. 6.

SYCAMINE. Critics do not agree whether or not this is the same tree as the *sycomore*. Much learning has been displayed by HILLER and CELSIUS to prove it to be the *morus* or mulberry-tree. It occurs Luke xvii. 6, only.

SYCAMORE, a tree which partakes of the properties both of the fig and mulberry. The Egyptians seem to be more fond of its fruit than any other people. It is always green, and is said to produce seven crops a year. The tree abounded in Palestine. 1 Kings x. 27.

We find in 1 Chr. xxvii. 28, that the Jews highly prized it. It attains a great size, three men sometimes not being able to grasp one. The fruit is about the size of a fig, and is often called by that name, though not equal in flavor to the real fig. It is remarkable that the fruit does not grow on the branches and twigs, but on the trunk of the tree, attached by sprigs like grape stalks. The wood, though of coarse grain, is remarkable for durability. Mummy chests of it were found in the catacombs by SHAW, and had remained sound for 3,000 years.

SYENE, once an important city in the south of Egypt. Ezek. xxix. 10. It is now called *Assouan*.

SYNAGOGUE, an assembly among the Jews for religious worship. The place where they met to pray, to read, and to hear the reading of the Holy Scriptures, and other instructions; and where, by sermons and exhortations delivered to them, by prophets formerly, and afterwards by the doctors or teachers, the people were kept in the knowledge of God and his

laws. They began to be used about the time of Ezra, and were very useful in keeping up a knowledge of God among the people. There was a council or assembly of reverend and wise persons, versed in the law, who had the care of all things belonging to the service of the synagogue, and the management of certain judicial affairs. Over these was set a president, called the "ruler of the synagogue." Luke viii. 41. As there was but one temple, and to this a resort was required but thrice a year, and then by males only, such a mode of keeping the Sabbath became indispensable. Soon after the captivity, the Jews had great numbers of synagogues, which increased till there were about 480 of them in Jerusalem. Every trading fraternity had their synagogue; and companies of strangers, as Alexandrians, Cyrenians, and others, had theirs for public prayer, and for reading the Scriptures. Our Saviour and his apostles found the synagogues very convenient places for proclaiming the good news from heaven. Luke iv. 20.

There are in the United States five synagogues, viz. in Newport, New York, Philadelphia, Richmond, and Charleston. The congregations in each are small.

SYRACUSE, a famous city, called also *Saragossa*,

on the south-east of Sicily, 22 miles in circumference. It was founded A. M. 3269, and was once the largest and richest city of the Greeks. *Archimedes*, with astonishing inventions, defended the place from the Romans; but it was taken, and he was slain, about B. C. 208. The Saracens seized it A. D. 675; but in 1090 it was taken from them by Roger, Duke of Apulia. Here Paul tarried three days, as he went prisoner to Rome. Christianity was early planted here, and still continues, at least in name. The city has wholly lost its ancient splendor. Acts xxviii. 12.

SYRIA, or ARAM. The Syrians descended from Aram, and possessed Mesopotamia, Chaldea, and part of Armenia. But Syria Proper had the Mediterranean Sea on the west, Cilicia on the north, the Euphrates on the east, and Canaan and part of Arabia the Desert on the south. Its good soil and noble rivers *Euphrates*, *Orontes*, *Cassimere*, *Adonis*, *Barrady*, &c. rendered it a delightful country. It was divided into various provinces, which derived their names from their situation and circumstance.

CÆLO-SYRIA included the valley between the ridges of Libanus and Anti-Libanus. The word often occurs in the

books of Maccabees, and signifies *Syria the Hollow*.

SYRIA OF DAMASCUS was a section stretching eastward along Mount Libanus, of which Damascus was the capital. Its limits varied according as its princes were more or less powerful. 1 Chr. xviii. 5. Isa. vii. 8.

SYRIA OF REHOB was that part of which Rehob was the metropolis. 2 Sam. x. 6. It bordered Palestine, and was given to Asher. Josh. xix. 28.

SYRIA OF MAACHAH lay beyond Jordan towards Lebanon, and was given to Manasseh. 2 Sam. x. 6. Deut. iii. 14. It is called *Abelbeth Maacah*. 2 Kings xv. 29.

TOB, or ISHTOB, was a province of Syria, in the neighborhood of Libanus. Jud. xi. 3, 5.

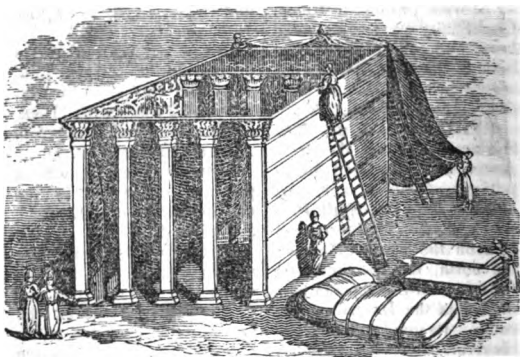
SYRIA, without any other appellation, stands for the whole kingdom of Syria; of which *Antioch* became the capital, after the reign of the Seleucidæ, before which the name is seldom used alone.

SYRO-PHœNICIA was either that part of Phœnicia bordering on Syria, or perhaps the whole of Phœnicia, which by conquest had been united to Syria. The people were originally Canaanites. Gen. x. 15. Mark vii. 26. Matt. xv. 22—28.

T.

TABERNACLE, (1.) A tent, or temporary building, made to be carried from place to place. (2.) That particular tent in which the Israelites performed their religious exercises, while in the wilderness. It was called, "the Tabernacle of the Congrega-

tion." Ex. xxxiii. 7. Here, till the building of the temple, was kept the ark of the covenant, which was a symbol of God's gracious presence with the Jewish church. Ex. xxvi. 1. Heb. ix. 2, 3. It was 45 feet long and 15 wide. A good idea of the tabernacle, of its division into two parts, its pillars, boards, curtains and mode of erection, may be obtained from the following picture.



Some men on ladders are suspending the curtains, while part of the boards and covering are lying by the side. A curtain divided it into two apartments, the eastern one, called the *Most Holy Place*, being 15 feet square. Within the *Holy Place* stood the altar of incense, the candlestick, and the table of shew-bread. Within the *Holy of Holies*

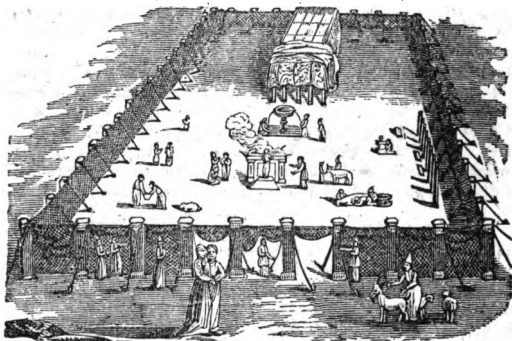
was the ark of the covenant, with its mercy-seat, and overshadowing cherubims, between which rested the shekinah, or visible glory. See **ARK**.

It was a splendid and costly structure; but having been removed often, it became entirely worn out by the time Solomon's temple was ready.

It stood in a court 150 feet long and 75 wide, enclosed by

curtains 8 feet high, sustained by 56 pillars. Within this area stood the tabernacle, at the west end, and the altar of burnt-offering, brazen laver, &c. ; as seen in the following picture.

The tabernacle was a type of Christ's human nature, wherein God dwells personally. Heb. viii. 2. ix. 11. The natural body is the tabernacle of the soul. 2 Cor. v. 1. 2 Pet. i. 13. The "tents of Ju-



dah," are such Jews as dwell in unfortified cities. Zech. xii. 7. The church's "tent was enlarged," and "her curtains stretched out," her "cords lengthened," and her "stakes strengthened," when the Gentiles were converted to Christ, and her gospel state established, Isa. liv. 2 ; and are to be still more wondrously so in the millennium. "The tabernacle of God is with men," when they enjoy his eminent fellowship and favor. Rev. xxi. 3. The church and her true members are like "the tents of Kedar;" their outward appearance is mean and

despicable, and their condition in this world very unsettled. Song i. 5.

Feast of Tabernacles. See FEAST.

TABLE. The Jewish table mostly in use, was probably that now common in the East, viz. a circular piece of leather spread on the floor, on which the food is laid, while those who partake sit round with their legs crossed. Among those in high life, each guest had his separate table and mess. See cut under **KNEADING TROUGH.**

When the Jews returned from captivity, they brought

with them the more refined Persian method of eating, which was to have a table like ours, only shaped like a horse shoe, or three sides of a square. Against these were placed, not chairs, but couches, with their end to the table. The body reclined, propped by the left arm. The open space in the centre enabled the servants to perform their duty. Such a posture enabled Mary to come *behind* Christ to wash and anoint his feet. See the engraving, whence a true idea may be formed of this ancient mode of eating.

TABOR, (1.) A conical mountain in Galilee. Josh. xix. 12, 22. It is about two miles high, and on the top is a beautiful plain about a mile in circumference, and enclosed by trees, except towards the south. From the top is one of the most delightful prospects in the world: On the north-west is seen the Mediterranean; west and south is the noble plain of Esdraelon; south and east is Galilee, and north-east stretches away the beautiful Sea of Tiberias, famed for many miracles. On this mount, Barak assembled his army, and at the foot of it, defeated the host of Jabin. Judg. iv. 6, 8. It is thought by some, that here our Saviour was transfigured. (2.) The name of a city given by the Zebulonites to the Levites of Merari's family, 1 Chr. vi. 77;

and of a place near Bethel, 1 Sam. x. 3.

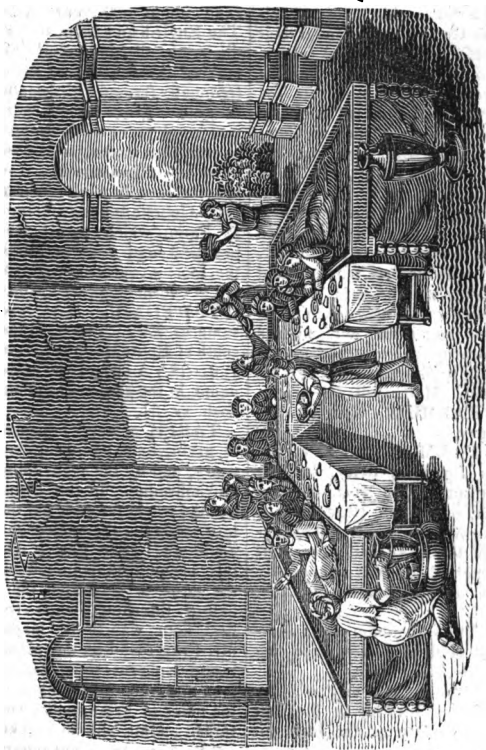
TABRET. See **TIMBREL**.

TACHES, loops or clasps, by which the curtains of the tabernacle were buttoned. Ex. xxvi. 6.

TADMOR, a noble city in the north of Canaan. Its immediate vicinity was exceedingly fertile, though at a little distance all was a sandy desert. It was probably built by Solomon, to facilitate his commerce with the East. It submitted to Rome A. D. 130. About 150 years afterward, the Saracens took it. Here lived *Longinus*. It is now famous, but only for its ruins. About 30 poor families constitute its population. The modern name of the town is *Palmyra*.

TAHAP'ANES, the same as *Tephaph'enes*, a large city in the north of Egypt, called by Herodotus the *Pelusiac Daphne*. Jer. ii. 16. Ezek. xxx. 18. Hither many Jews emigrated after the ruin of their country, and took Jeremiah with them. Jer. xliii. 7-9.

TALENT, a Jewish coin or weight. Money of specific current value was not known in early times; but gold and silver were weighed out when purchases were made. Gen. xxiii. 16, and xxxvii. 28. Jer. xxxii. 10. The Jews did not begin to coin money till about 150 years before Christ. It is not clear what was the exact value of the talent. That of



silver was probably somewhere near 1,500 dollars, and that of gold about 25,000. Whatever gifts or opportunities God gives to men for their usefulness, are called *talents*. To some he gives these in greater, and to others in less proportion; but all ought to improve what they receive; for of all will a strict account be exacted. Matt. xxv. Luke xix. When our Saviour speaks, in a parable, of the obligations we owe to God, and those which men owe to each other, he calls the first ten thousand talents, and the last a hundred pence; strikingly teaching us how small are our offences towards each other, compared with those we commit against God! Matt. xviii. 24—28.

TALMUD. See **TRADITION**.

TAMMUZ, or **THAMMUZ**, an Egyptian deity, thought by some to be *Apis*, or *Serapis*, or *Osiris*, (three names for the same god,) and by others to be *Adonis*, whose untimely death was honored by an annual mourning. Ezek. viii. 14.

The 10th month of the Jewish civil year also bore this name. Jer. xxxix. 2.

TA'NACH, city of, lay beyond Jordan, in the half tribe of Manasseh. Josh. xii. 21.

TAPESTRY, cloth wrought into figures in the loom, or with the needle. It was used in the East, as early as the

time of Solomon. The crusaders seem to have introduced the art of making it into Europe about 600 years ago. The English and Flemish first distinguished themselves in making it. Its figures were frequently formed with threads of gold. Prov. vii. 16. It was used to cover beds and to ornament rooms, but is now become unfashionable. A species is still made in the royal Gobelin tapestry factory at Paris, which is not less beautiful and accurate than the most exquisite paintings, but is enormously expensive.

TAPPUAH, (1.) The same as **ENTAPPUAH**, in the south of Ephraim. Josh. xvii. 7, 8. (2.) A city of the same name, in the canton of Judah. Josh. xv. 34.

TARES, a weed injurious to grain, both by occupying space, and by the seed being unwholesome. In this country, the wheat fan gets out the tare seed; but the ancient fan could not. [See **FAN**.] On this account, they pulled up the tares, or separated them before threshing, when the best flour was to be made. Mr. Fisk found on the plains round Ephesus some Greek men and women, employed in the fields of grain, pulling up tares. Matt. xiii. 28. This practice is now customary in England, and elsewhere. Travellers in Syria have seen the reapers separate the tares from the wheat as they pro-

ceeded, and bind them in separate bundles. See Matt. xiii. 30. Sometimes a *sieve* is used. Thus Satan desired to sift Peter as wheat. Luke xxii. 31.

TARSHISH, or **TARSUS**. There appear to have been several places called by this name, viz.

1. **TARSUS** in Cilicia, which was the capital of that country, and stood on the river *Cydus*, about six miles from the sea, built, **STRABO** says, by **Sardanapalus**, the king of Assyria. It is said to have once excelled even Athens and Alexandria in learning; these cities, and even Rome itself, being indebted to it for their best professors. **Julius Cesar**, and afterward **Octavius**, delighted to honor it, and granted its citizens the same privileges as those of Rome; and hence Paul was here "free born." To evince their gratitude, the inhabitants called their city *Julio-polis*, or the city of **Julius**. This city at present is of no importance; but Christianity, planted here by Paul, has never been wholly eradicated. Its present name is *Trassa*.

2. The name seems to be applied to Spain. Ps. lxxii. 10.

3. A place on the east of Africa, not far from **OPHIR**. 1 Kings x. 22.

4. *Carthage*. Isa. xxiii. 6.

TEIL-TREE, the same as the *linden*. Its leaf resembles laurel, and its flower that of

the olive. The word occurs only Isa. vi. 13. The original word is every where else rendered *oak*.

TE'KEL, a Chaldee word, signifying, *Thou art weighed*. See **UPHARSIN**.

TEKO'A, a city of Judah, twelve miles south-east of Jerusalem. Around it was an extensive wilderness, or pasture land, and forest. **AMOS**, the prophet, kept a herd here, before his call to the ministry. Amos i. 1.

TEL'ABIB, a city or district between the rivers **Chebar** and **Saocoras**. Ezek. iii. 15.

TEMAN, a grandson of **Esau**, from whom descended the *Temanites*. Job iv. 1. The land of Edom is so called. Jer. xlix. 20. Amos i. 12.

TEMPERANCE, moderation; that command over ourselves, which enables us to abstain from excessive eating, drinking, or any other enjoyment. It is opposed to every excess by which the mental faculties are beclouded, or the moral habits rendered unchaste. Luke xxi. 34. Phil. iv. 5. Intemperance in the use of ardent spirits had become awfully prevalent in this country, and threatened entire ruin, till vast numbers of good men, alarmed at the approaching crisis, rose to check the spreading evil. Associations were formed, newspapers established, agents employed, tracts circulated, addresses

delivered, &c.; and by the blessing of God, the growth of the evil is not only checked, but a good measure of reform produced. It is the purpose of those who began to sound the alarm, not to cease till such liquors are only used as a *medicine*, according to the Scriptures. Prov. xxxi. 6.

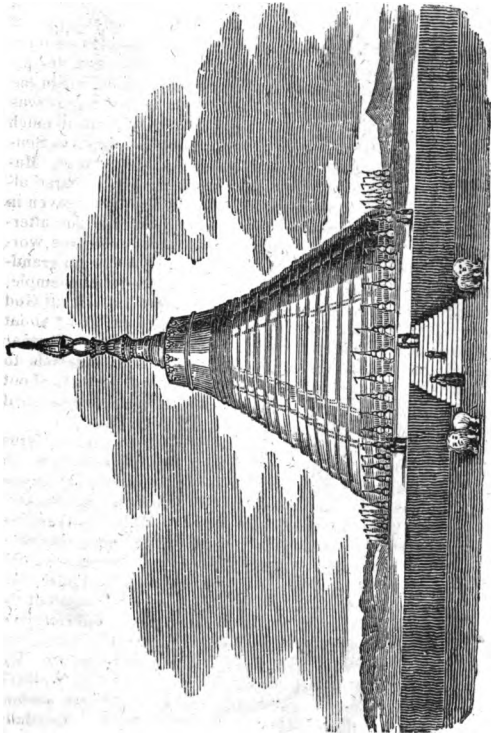
TEMPLE. The word is sometimes applied to the tabernacle, 1 Sam. i. 9; Ps. xviii. 6; and sometimes the temple itself is called tabernacle, 2 Chron. i. 5. But the word is chiefly applied to the house built at Jerusalem for the worship of God. The preparations for this temple were immense. David and his princes contributed 108,000 talents of gold; 1,017,000 talents of silver, which together amounted to 46,000 tons weight of gold and silver, or the value of more than 4,000 millions of dollars! About 184,600 men were employed seven years in building it. It was erected on Mount Moriah; and was dedicated with solemn prayer by Solomon, during seven days of sacred feasting, and by a peace-offering of 20,000 oxen and 120,000 sheep, to consume which, the holy fire came down anew from heaven.

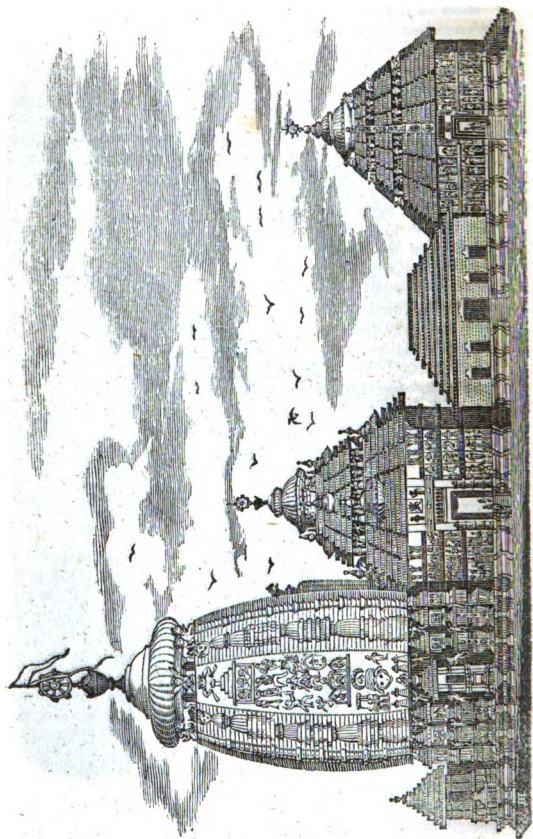
It remained in its glory only about 34 years, when Shishak carried off all its treasures. 1 Kings xiv. 25, 26. Jehoiada and Joash repaired it about A. M. 3150. Soon after Joash gave its treasures to Hazael,

king of Syria. 2 Kings xii. 4, 5. Ahaz stripped it so completely, to hire the assistance of Assyria, that it was for a long time entirely shut up. 2 Chr. xxviii. Hezekiah repaired it, and made such vessels for it as it wanted; but in the 14th year of his reign, was obliged to take from it much of its wealth, to give to Sennacherib. 2 Kings xviii. Manasseh idolatrously reared altars to the host of heaven in the sacred courts, but afterwards restored the true worship of God. Josiah, his grandson, further purged the temple, and replaced the ark of God in it. 2 Kings xxi. xxii. About A. M. 3398, Nebuchadnezzar carried the sacred vessels to Babylon, and at last, about A. M. 3416, entirely demolished it. Jer. lii. 12—23.

About A. M. 3469, Cyrus ordered it to be rebuilt, which was done under the direction of Zerubbabel. It wanted, however, as the Jews say, five things which were the chief glory of the former; viz. the *Ark*, and its furniture, the *Shechinah*, or the cloud of the divine presence, the *Holy fire*, the *Urim* and *Thummim*, and the *Spirit of prophecy*. Ea. i. iii. vi. About A. M. 3857, Antiochus Epiphanes profaned it, and stopped the daily sacrifice; but, about three years after, Judas Maccabeus purified and repaired it, and restored divine worship.

This second temple having





stood more than 500 years, and being greatly out of repair, Herod the Great, about A. M. 3987, began to build it anew. In 9 years he finished the principal parts of it; but 46 years after, when our Saviour had begun his public ministry, it was not quite finished; indeed, till the beginning of their ruinous wars, they still added to its buildings. It was thus made far more complete and beautiful than that of Zerubbabel, and was one of the most astonishing structures in the world, for magnitude and magnificence. Though almost a new edifice, it retained the name of *Second Temple*. It was more glorious than the original temple, Hag. ii. 9, because honored with the presence and ministry of Christ. It was burnt and entirely destroyed by the Roman army under Titus. A Mahometan *mosque* now stands on the very spot. Into this no Jew or Christian dare venture on pain of death, or of redeeming his life by becoming a disciple of Islamism.

THE COURT OF THE GENTILES, the exterior court of the temple, into which Gentiles were admitted, was the largest, by far, of all the courts of the temple. From this place our Saviour drove out the sellers of cattle, which had been improperly brought here.

THE COURT OF THE WOMEN was not exclusively for

the resort of women; but was so called because they could go no farther, except, that when they brought a sacrifice, they proceeded to

THE COURT OF ISRAEL, a space more interior, where priests were always admitted, and common men on very particular occasions.

The size and splendor of Solomon's temple gave rise to great magnificence in those which were afterward erected to heathen gods. The vast size of the temple of Dagon may be judged from the circumstance of 3,000 persons being on the flat roof. Some conception of the extent and grandeur of Diana's temple may be obtained from what we have said under EPHESUS. As a specimen of modern heathen temples, an engraving, on page 263, represents that of Juggernaut at Orissa in Bengal, the size of which may be judged of by the men and women in and near the doors.

Pagodas are different from temples, inasmuch as they are not generally hollow, and used in the interior for purposes of worship, but solid masses of brick and mortar, intended chiefly as monuments to the honor of the deity; the worship being performed outside. The cut on page 264 exhibits a pagoda near Rangoon in Burmah; of which also the size may be inferred from the size of the men delineated at the base.

TEMPTATION, (1.) The act of enticing to a crime. (2.) The state of being tried. (3.) Any thing offered to the mind, as a motive to ill. It signifies those means which are made use of by the devil to ensnare mankind, and draw them from their duty. Matt. vi. 13; xxvi. 41. Luke xi. 4. God is said to *tempt* or try men by those afflictions which exercise, prove and confirm the graces of his people. Gen. xxii. 1. They should therefore be borne by Christians without murmuring, that they may be patterns of obedience. James i. 2, 12. Men *tempt* God, when they unseasonably and irreverently require proofs of his presence, power, and goodness, Ex. xvii. 2, 7; when they expose themselves to danger, from which they cannot escape without his miraculous interposition, Matt. iv. 7; and when they sin with great boldness, as if to try whether God would punish them. Mal. iii. 15. Acts v. 9.

We may conclude an evil thought to be a temptation of Satan, and not the fruit of our own minds, first, when it is contrary to our general character; secondly, when it is opposite to our present frame of mind, and seems to come suddenly; thirdly, when it is unnatural, or contrary to reason; fourthly, when it is detested and opposed from the moment of the suggestion.

TENT, a portable, cur-

tained abode, invented by Jubal, before the flood. Man kind, for many centuries, lived in tents; as those do to this day, whose pastoral or migratory habits cause frequent removals. The word *tent* is synonymous with *tabernacle*.

TENTH-DEAL, the tenth part of an ephah; that is, an *omer*, or nearly five pints.

TERAH, the son of Nahor, was born A. M. 1878; and at the 130th year of his life, had Abram born to him. He and his family were idolaters; but it would seem that the call of Abraham was blessed to his conversion. It is certain, that Terah emigrated with Abraham to Haran, and died there. Gen. xi. 24—32. Josh. xxiv. 2, 14.

TERAPHIM, images or household gods. Some think they were *talismans*, to preserve from evil. Eastern nations have for many ages been addicted to such charms. The Persians call them *telephin*, a name not dissimilar to *teraphim*. They were sometimes consulted for oracles. Zech. x. 2.

TESTAMENT, the will of a testator. Gal. iii. 15. Heb. ix. 16, 17. The Greek word so translated in the New Testament, is that by which the LXX. have uniformly translated the Hebrew word for *covenant*. The Old Scriptures are called the *Old Testament*, or *Covenant*, or *Dis-*

dispensation. 2 Cor. iii. 14. The dispensation of the covenant of grace, as contained in the writings of the evangelists and apostles, is called the *New Testament*. It is last in order, and shall never be abolished. Though it agree with the Old Testament, it is far more clear, spiritual, efficacious, and easy. Heb. ix. 15. Acts xv. 10.

TESTIMONY, proof, witness, or declaration. The law is God's testimony, Ps. cxix. &c.; which Israel bound themselves to obey. See **WITNESS**.

TE/TRARCH, a Roman magistrate, who governed the fourth part of a kingdom.

THAM/MUZ, or **AM/MUZ**, an idol thought to be the same as that worshipped by the Greeks under the name of *Osiris*, and by the Arabians under the name of *Adonis*. Prostitution, and other abominable practices, formed parts of his worship.

THANKSGIVING, grateful acknowledgment of benefits. It implies, (1.) A real sense of value in the things received; (2.) A reception of them with complacency; (3.) A cheerful avowal of the obligation conferred; (4.) Grateful love to the Bestower; and (5.) Hearty desires to compensate or honor him who blesses us. Phil. iv. 6. 1 Tim. ii. 1. Christians greatly err in not making it a more important part of their

daily devotions. Phil. iv. 6. 1 Tim. ii. 3.

THEBEZ, a city of Ephraim, half a mile from Shechem. Jud. ix. 50.

THESSALONIANS, the title of two Epistles written to the church at Thessalonica.

The **FIRST EPISTLE** is generally admitted to have been the earliest written of all Paul's letters. He enjoined it to be read to all the adjacent churches. Chap. v. 27. His object seems to have been, to confirm them in the faith, and to excite their piety.

The **SECOND EPISTLE**, written soon after the first, commends their faith and charity, rectifies their mistake in supposing that the day of judgment was at hand, admonishes them of certain irregularities in their church, &c.

Beside the marks of genuineness and authority which this Epistle has in common with the rest, **HORNE** remarks, "it has one peculiar to itself, in the exact representation it contains of the papal power, under the characters of the 'Man of Sin,' and the 'Mystery of Iniquity.' For considering how directly opposite the principles here described, ch. ii., were to the genius of Christianity, it must have appeared at that time highly improbable, that they should ever have prevailed in the Christian church; and consequently a prediction like this, which answers so ex

actly in every particular to the event, must prove that its author wrote under divine influence."

THESSALONICA, the capital of Macedonia. It was anciently called *Halis*, and *Thermæ*; but Philip, the father of Alexander the Great, called it *Thessalonica*, to commemorate his victory over the Thessalians. About A. D. 52, Paul, Silas and Timothy planted a church here. It was at this time a city of great commerce and wealth, and abounded with Jews. The Saracens took it about A. D. 800; and after various other revolutions, it fell under the power of Turkey. It is at this time one of the chief ports of modern Greece, containing before the late revolution 60,000 inhabitants, of which 12,000 were Jews. Its present name is *Saloniky*.

THEU'DAS, a false Messiah, whose followers, amounting to 400 persons, were dispersed. Acts v. 36. Josephus mentions one of the same name, who rose 40 years later, and was followed by several thousands, many of whom were slain.

THIRST, a sensation, the intensity of which, to travellers in Eastern countries, we can scarcely conceive. We should think of this when we read such passages as Ps. xliii. 2. Matt. v. 6.

THISTLE, a general

name for thorny, noxious plants. They form part of the curse pronounced in Eden, and should constantly remind us of our fall in Adam.

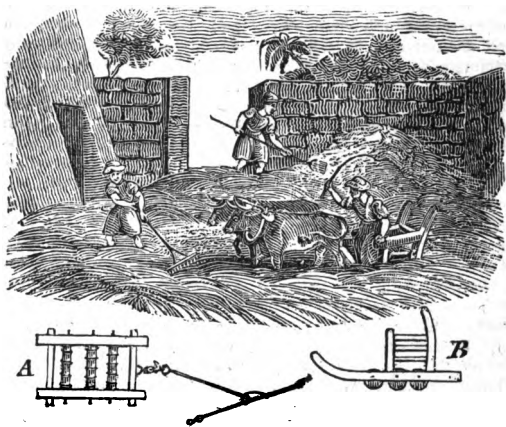
THOMAS, or **DIDYMUS**, one of the apostles. Matt. x. 3. He staid several years at Jerusalem, after the Pentecost; and then went, it is said, to preach among the Parthians, Medes, Hyrcanians, and Bactrians. He suffered martyrdom in Meliapore, in the East Indies, where, three hundred years ago, the Portuguese discovered Christians, who called themselves by his name.

THORNS, prickly shrubs of various kinds, larger than thistles. Hasselquist found a thorny vine, common round Jerusalem, which was probably the plant used in crowning our Saviour. It is supple, having a beautiful deep-green leaf, resembling the ivy, which was commonly used for garlands. The pictures which represent this crown as of mere thorns are erroneous.

THREE TAVERNS, a place about 10 miles from *Appii Forum*, on the road to Rome. Here the most of the friends of Paul waited for him, while a few went on to meet him. Acts xxviii. 15.

THRESHING-FLOOR. A very good idea of this important part of a Jewish farm may be got from the picture. It was prepared in the open field, as it is at this day in our

Southern States, by trampling and rolling a sufficient spot of ground, generally on some gentle eminence for the sake of the wind. The lees of oil were mixed up with the clay, which rendered it impervious to water. Here the smaller kinds were beaten out with a long staff, or flail; the larger kinds with oxen or horses. These drew a set of rollers, over which was constructed a seat for the driver of the team. Isa. xxviii. 27. The figure marked A, shows the



bottom and rollers. The other, marked B, exhibits a side view. The passage Isa. xli. 15, which, to the common reader, is nonsense, becomes finely illustrative, when we remember that straw was purposely cut for manure, and that in this case the rollers had sharp teeth. These large implements formed sufficient wood for a burnt-offering, which our flails would not do. See 1 Chr. xvi. 23.

23*

To separate the chaff and grain, the fan was used. (See FAN.) The grain was cleared of heavier substances, such as lumps of dirt, by means of the sieve. To depict the dire ruin of the wicked, it is said, "they shall be as chaff driven with the whirlwind out of the floor." O why will not sinners consider their dreadful and inevitable doom except they repent and turn to God!

Hos. xiii. 3. Job xxi. 18. The church is likened to a threshing-floor; for here Christ gathers his glorious harvest, and here he will thoroughly cleanse it. Matt. iii. 12.

THRONE, the seat of a monarch. Being always higher than a chair, it needed a *footstool*, where, in token of reverence, applicants bowed themselves. Ps. xcix. 5. Solomon's throne was raised six steps, and was of solid gold and ivory. The word is used to denote kingly authority, Gen. xli. 40; and hence *angels* are called *thrones*, in Col. i. 16.

THYATIRA is situated between Sardis and Pergamos, near a branch of the Caicus, in the centre of an extensive plain. At the distance of four or five miles, a belt of mountains surrounds it. It was once famous for its purple dye. Acts xvi. 14. There are now about 1,000 houses in the place, but poor. The streets are very narrow and dirty. Its modern name is *Ak Hisar*.

THY'INE, the same as the *thya tree*. It resembles the cedar, is aromatic and evergreen. It rises with a strong trunk to the height of 30 feet or more, the branches projecting horizontally, and at right angles with each other. The wood is hard, and admits a fine polish, on which account the heathen make gods of it. From this tree is

obtained the *gum sandrac*. Rev. xviii. 12.

TIBERIAS, SEA OF. See GENNESARETH.

TIBERIAS, a city of Galilee, built by Agrippa, and so named in honor of the emperor Tiberius. HEGESIPPUS says it was the same as Cinnereth. In the time of the Jewish wars, this city, then the capital of Galilee, was bravely defended by Josephus the historian; but being taken by Vespasian, it was almost demolished. It was, however, a place of considerable note, for many ages after. After the destruction of Jerusalem it flourished greatly, having thirteen synagogues and a famous academy, over which a succession of Jewish doctors presided, till the fourth century. Here was held the last session of the *Sanhedrim*, and here the *Talmud* was collected. It is still a decent town, and around it are extensive ruins indicative of its former extent and grandeur. Thirty or forty families of Greek Catholics reside here. The present name of this town is *Tabaria*.

TIBERIUS. Cesar Augustus, having married Livia, Tiberius's mother, adopted him as his heir. In the beginning of his reign, Tiberius behaved with moderation; but afterwards became peevish, cruel and oppressive. About the 13th year of his reign he made Pilate governor of Judea. In the 16th year;

John Baptist began to preach. Luke iii. 1. Soon after, he took from the Jews the power of putting criminals to death. It is said, that, hearing of the miracles of our Saviour, he was earnest to have him enrolled among the Roman deities, but was hindered by the senate. He so favored the Christians as to threaten death to such as molested them on account of their religion. See CÆSAR.

TIGLATH-PILE'ZER, a king of Assyria, who was called upon by Ahaz, king of Judah, for help against Pekah, king of Israel, and Rezin, king of Damascus. 1 Kings xi. He died B. C. 729, and was succeeded by Shalmanezar.

TILE, an earthen plate, used to cover roofs. What is rendered *tiling*, in the narrative of the sick man, Luke v. 19, is by some considered to mean the *poles*, stretched across the opening of the inner court, to sustain the awning; and by others the *balustrade*, round the opening. What the men removed in order to bring the paralytic to Christ, must certainly have been something that did not damage the building.

TIMBREL, an instrument of music, very like our *tambourine*, consisting of a brass hoop, over which was stretched a parchment. It was held in the left hand, and struck with the right; and was play-

ed on while dancing, on occasions of great joy. Ex. xv. 20. It is sometimes called *tabret*.

TIME, the measure of duration; the season to do a thing. To *redeem time*, is to be doubly diligent in duty on account of former negligence. Time is redeemed by avoiding excessive sleep, useless recreations, indolent habits, formal visits, trifling reading, vain conversation, and officious employments. *The last times*, mean gospel times, which are under the last dispensations of grace, and near the end of the world. *The fulness of time*, means the time when every thing is prepared for an event. Gal. iv. 4. See WATCH.

TIM/NATH, a city called also TIMNAH, and TIMNATHATH, which stood about six miles from Adullam, in the tribe of Dan. It remained a considerable village 400 years after Christ.

TIMOTHY, or TIMOTHEUS, was a native of Lystra. His father was a Greek, but his grandmother and mother, being pious Jewish women, trained him up in the knowledge of the Scriptures, Acts xvi. 1. His bodily constitution was weak, but his gifts and graces were eminent.

The Two EPISTLES to Timothy were written by Paul from Rome, not long before his death. In these he is instructed in the choice

of officers for the church, in the proper deportment of a Christian minister, in the method of church government and discipline, the importance of steadfastness in Christian doctrine, the perils and seductions that should come, &c.

TIN, a white metal, of little elasticity, lighter than almost any other metal, and so ductile as to be capable of being beaten out into leaves as thin as paper. It is procured in Germany, Saxony, England, South America, and the East Indies. It seems to have been known and used very early, being mentioned Numb. xxxi. 22, and by Homer in the Iliad. Its ores frequently occur in granite. *Tin ware*, as it is called, is really sheet iron ware, washed with tin, to prevent rust. In Isa. i. 25, the word is improperly put for *dross*, or that which is separated by smelting.

TIPH'SAH, an important city on the Euphrates, which constituted the extreme northern boundary of Solomon's kingdom. It is called in history *Thapsacus*.

TIRE, an ornament for a head-dress, or possibly the head-dress itself. The Targum and Talmud, as well as Rabbi Jarchi, interpret the word in Ezek. xxiv. 7, of the *phylacteries*, or frontlets, worn on the forehead. The "round tires like the moon," men-

tioned Isa. iii. 18, were *necklaces*, such as were found upon the necks of the Midianite kings, and even on their camels. Jud. viii. 21, 26. In the latter text the same Hebrew word is called *chains*, which is here called *tires*.

TIR/HAKAH, a king of Cush; called in profane history, *Thearchon*. 2 Kings xix. 9.

TIR/SHATHA, a title of honor bestowed on Nehemiah, thought to be equivalent to *commissioner*. Ez. ii. 63. Neh. x. 1.

TIRZAH, (literally *pleasant*), a very beautiful city belonging to the tribe of Ephraim. 1 Kings xiv. 17.

TITHES mean **TENTHS**. The early practice of giving a tenth of income to religious purposes, seems to have been by divine institution. Abram gave to Melchisedec, the Lord's priest, the tenth of his spoils taken in battle. Gen. xiv. 20. Jacob dedicated to God the tenth of his gain. Gen. xxviii. 22. Many of the Greeks, Romans, and other heathen, devoted the tenth part of their incomes to the service of their gods.

By the Jewish law, the *tenth* of the product of corn, cattle, &c., was assigned to the Levites. Of what remained to the proprietor, *another tithe* was levied, and, in value or kind, sent to the service of the tabernacle and temple, and the ministers

thereof, at the solemn feasts. On every third year a *third tithe* was levied, for the use of the Levites, and the fatherless, widows, and strangers. The Levites paid to the priests the tithe of what they received from the people. Deut. xiv. 28. It does not appear that the tithe of small herbs was demanded. The Pharisees, however, tithed their mint, anise, cummin, and rue; nor does Jesus condemn them for it, but for neglecting weightier things, as mercy, judgment, and faith, while they were so exact in small matters. Deut. xiv. 22—29. Num. xviii. 20.

TITTLE, a minute point attached to some of the characters in the Hebrew alphabet. A small circumstance. See JOT.

TITUS, an eminent Christian pastor. He seems to have been a Greek, and one of Paul's early converts. Of the time, place, or manner of his death, we have no certain account. Tradition says he lived to the age of 94 years, and was buried in Crete, where he had been left by Paul. Tit. i. 5.

The **EPISTLE TO TITUS** is eminently valuable for its elucidations of the nature and duties of the Christian ministry—the manner of accommodating our exhortation to the characters of the persons we address—the necessity of a minister's setting an ex-

ample of what he teaches—the doctrine of obedience to civil rulers—the necessity of good works, and the proper treatment of foolish questions and heretics.

TOB. See SYRIA.

TOMB, a grave; a vault in which dead bodies are placed; a house or monument raised over a grave. The ancients always buried their dead outside of cities. When cupolas or vaulted chambers were raised over graves, they were generally 10 or 12 feet square, and so might well afford lodging for demoniacs. (See Mark v. 5.) **FORBES**, in his "Oriental Memoirs," informs us that these recesses often afford shelter to the weary traveller overtaken by night, and likewise to robbers, who sally forth from them to commit their nocturnal depredations. The graves of the poor were often distinguished by some slight stone or board, which, when it fell, was not set up again, by which means graves did not appear. Hence they could be walked over unperceived. Luke xi. 44. See SEPULCHRE.

TONGUE, (1.) That member by which we articulate sounds. James iii. 5. (2.) The language spoken in any country. Deut. xxviii. 49. There appears to have been but one language, till the confusion of tongues at Babel. The Hebrew tongue

contains more internal evidence of being the same that God communicated to Adam, than any other; but is supposed to have undergone alterations, in the series of so many ages, from Adam down to Moses. The simplicity of its construction; the conciseness and energy of its expression; its peculiar fertility; the relation it has to the most ancient Oriental languages, which seem to derive their origin from it; the etymology of the names whereby the first of mankind were called, which naturally occurs in this language; the names of animals, which are often significant of their nature and habits; the most ancient book, viz. the Old Testament, being, for the most part, in this language, &c.,—indicate that it was the original language of the human species.

TOPAZ, a name now applied to a yellow gem, obtained in various parts of the earth, generally about the size of a pin's head. Scarcely any exceed the sixth part of an inch in diameter. The most valuable topaz in the world, is that in possession of the Great Mogul; said to weigh 137 carats, and to be worth nearly a million of dollars.

TOPHET, a drum or timbrel. The name of a place in the valley of Hinnom, called **GEHENNA**, where the idolatrous Jews burned their

children to Moloch. It was called *Tophet* from the *beating of drums*, (*toph* being the Hebrew name of a drum,) which were used to drown the cries of the infants sacrificed to the image. **2 Kings xxiii. 10.** In order to disqualify this valley from being a place of worship, and thus the more thoroughly to have Moloch discarded, Josiah caused it to be a place for carcasses which were refused burial, and filth of every kind. **2 Kings xxiii. 10. Jer. xix.** From that time, it was universally abhorred and abandoned to loathsomeness. In order to prevent the pestilent influence of such a place, perpetual fires were kept burning there. Hence it grew to be an image of hell; and ultimately the name *Gehenna* was definitively applied to the place of future and eternal punishment. See **HINNOM**.

TORMENTORS, agents of Jewish courts of justice, whose duty it was to administer sentences. **Matt. xviii. 34.** It seems that in the time of Christ this office was connected with that of jailer.

TORTOISE. There are two kinds of tortoises, viz. sea and land ones. It is the *land tortoise* that is mentioned in Scripture. It feeds on flowers and insects, lives longer than men, and has a wonderful power of enduring the want of food. Its general size is from four to eight

inches long; but in the Isle of Madagascar, the Gallipagos, &c., it attains five or six times that size, covered with a variegated shell of great value in commerce, and much used for ladies' combs, &c. The word occurs only Lev. xi. 29. Some learned men are of opinion that the original term means a *lizard*.

TOWER, (1.) A high stage erected in cultivated fields, on which a watchman was stationed toward harvest to guard against thieves. Jer. vi. 27. (2.) A fortified building to afford protection against enemies, or to annoy them. 2 Kings xvii. 9.

TO WIT, an old expression, meaning "that is to say." 2 Cor. v. 19. "We do you to wit," means, We give you to understand. 2 Cor. viii. 1.

TRACHONI'TIS, a district bordering the holy land to the north-east. It is a craggy, mountainous region, infested, during the government of Philip, with many robbers. Luke iii. 1.

TRADITION, a narrative or ceremony delivered from father to son by word of mouth, without any written memorial. Those traditions, for the observance of which the Scribes and Pharisees so much contended, were condemned by our Saviour, as subversive of the true intent of Scripture. Matt. xv. 2, 3. The fifth commandment was

so strangely perverted by these self-righteous teachers, that, according to them, a man might give the surplus of his estate as a religious gift to God, and deny any support to his parents, when destitute of the necessities of life. Matt. xv. 6. (See **CORBAN**.) These traditions became in time amazingly numerous, and had regard to the most trifling actions of life. About A. D. 190, they were collected and written by the industrious Rabbi Judah. He called his work the **MISHNA**, or second law. About one hundred years after, Rabbi Jochanan wrote a *commentary* on the Mishna, which he called **GEMARA**, or Perfection. The whole was called the **TALMUD**, or Instruction. About A. D. 500, the Babylonian rabbins composed another Talmud, written in a clearer style, and not quite so full of absurdities. It makes 10 or 12 large folio volumes; but there is an abridgment by Maimonides, a distinguished Spanish Jew, of the 12th century, who omitted most of the grosser absurdities.

The Roman Catholics are fond of traditions, and hold to many. The word of God, however, is our only guide in faith and practice; and whatever has no warrant there, ought not to be considered binding. Before the New Testament was completed,

and while the apostles remained to examine traditions, it was proper for Christians to regard such as were by them sanctioned. 2 Thess. ii. 15. It would now be hazardous to trust in them at all; and might be considered as adding to the word of God. Rev. xxii. 18.

TRANCE, that state of a person's mind, in which supernatural things are revealed to him. Paul was cast into a trance. Acts xxii. 17. And so was Peter. Acts x. 10; xi. 5, &c.

TRANSFIGURE is to change the outward form. The word is chiefly used in reference to the supernatural change in the appearance of our Saviour on the mount. The word occurs only in Matt. xvii. 2, and Mark ix. 2.

TRANSLATE now means to render one language into another; but its signification in Scripture is, to *transfer* from one person or place to another. The word and its derivatives are used five times in the Bible, viz. 2 Sam. iii. 10; Col. i. 13; Heb. xi. 5; in the latter verse thrice.

TREASURY, a place where public money is kept or managed. It was the name given to that part of the Jewish temple where stood the chests for collecting the voluntary contributions of the people; over which were the chambers for depositing

the sacred stores. Josh. vi. 19. Jer. xxxviii. 11. Matt. xxvii. 6. Luke xxi. 1. John viii. 20. The money collected in these chests was appropriated to the purchase of fuel for the altar, salt, &c.

TREES are useful, some for fuel, some for timber, some for medicine, some for dyeing, some for fruit, &c. The Scripture mentions the palm, shittah, bay, cedar, chestnut, almond, willow, cypress, pine, ebony, almug or al gum, oak, teil, apple, ash, elm, juniper, box, fir, oil, olive, citron, balsam, pomegranate, fig, sycamore, sycamine, poplar, thiyne, and mulberry. Trees in Palestine generally put forth their foliage in the month of January, when the old leaves of many trees are not fallen off. The first blossoms are those of the almond tree. Jesus Christ is called the "tree of life," because by partaking of his fulness we attain life everlasting. Rev. xxii. 2. Christians are called "trees of righteousness," because like Christ, and yielding benefits to men. Ps. i. 3.

TRIBE, a division of people. The tribes of Israel were the descendants of Jacob's sons. Jacob blessed both Manasseh and Ephraim, Joseph's sons, which made 13 tribes, and yet no tribe of Joseph. The land of promise, however, was divided only into 12 portions, because

the tribe of *Levi* was to be supported by tithes. There being *twelve* tribes who each paid the Levites a *tenth* of every thing, their condition was more easy than the other tribes. The Jews assert, though without very satisfactory proof, that each tribe had its appropriate banner, as follows :—

Judah,	a Lion couching,	Gen. xlix. 9.
Issachar,	an Ass,	" " 14.
Zebulun,	a Ship,	" " 13.
Reuben,	a Man,	" " 8.
Simeon,	a Sword,	" " 5.
Gad,	a Lion,	Deut. xxxiii. 22.
Ephraim,	a Unicorn,	" " 17.
Manasseh,	a Bull,	" " 17.
Benjamin,	a Wolf,	Gen. xlix. 27.
Dan,	a Serpent,	" " 17.
Asher,	a Sheaf of wheat,	" " 20.
Naphthali,	a Hind,	" " 21.

TRIBUTE, money paid by a tax. Our Saviour, Matt. xxii. 17, shows clearly, that religion does not exempt men from civil duties; and the apostle Paul recommends to faithful Christians to pay according to law. Rom. xiii. 7. See **PUBLICANS**.

TROAS, a city of Mysia, near the mouth of the Hellespont, four miles from the famous **TROY**, and built chiefly with materials from its ruins. The celebrated siege and capture of Troy occurred, according to Sir Isaac Newton, about 904 years B. C., or during the reign of Jehoshaphat. Paul often preached at Troas, lodging with one Carpus.

Acts xvi. 8; xx. 5—12. 2 Tim. iv. 13. A Christian church long existed here; but it is now extinct, and the place lies in ruins.

TROGYL'LIUM, a cape, which formed a bay about 5 miles from Samos, where the vessel in which Paul sailed to Macedonia, made an anchorage for a night. Acts xx. 15.

TROW, to think, or suppose; to believe; to trust. Luke xvii. 9.

TRUMPET, an instrument of loud music, still in common use. It was originally made of the horn of a ram or ox, and subsequently of metal. The bugle is a modern improvement of this instrument. On that new moon festival which commenced the Jewish civil year, that is, the first day of Tizri, was held the *Feast of Trumpets*. Lev. xxiii. Num. xxix. See **FEAST**.

TRUST, confidence in any person or thing. To trust in man is both sinful and vain. Jer. xvii. 5. Trust in God should be *sincere*, Prov. iii. 5, 6; *unreserved*, 1 Pet. v. 7; *steadfast*, Isa. xxvi. 4; and *cheerful*, Mic. vii. 7. Such as trust God are *safe*, Ps. cxxv. 1; *courageous*, Ps. xxvii. 1—3; and *serene*, Ps. xxvi. 3.

TRUTH, the positive matter of fact, contrary to falsehood. Moral truth is the conformity of words and actions to the thoughts of the heart; as when a man speaks

what he thinks, and is in reality what he seems to be. It is taken for the true principles of religion, the true doctrine of the gospel; and Jesus Christ, being the Author, is emphatically styled "*the Truth*," because he is the substance of all the types. John xiv. 6.

TURTLE-DOVE, a well-known bird, often mentioned in Scripture.



In Ps. lxxiv. 19, it seems that by γ being written for τ , an error very easily made, *turtle-dove* has occurred, instead of "*confessing thee*." The text accordingly stands in the Septuagint and Syriac versions, "O deliver not the soul of him that confesseth thee unto the multitude of the wicked."

TWILIGHT, the light which continues after the sun has set, and commences before it rises. 1 Sam. xxx. 17. Prov. vii. 9. This is caused by the atmosphere, which, being thicker than the space

between it and the sun, bends down or refracts the rays of light, and even makes the sun itself appear when it is beneath the horizon. In the northern parts of Scotland, the sun sets but for a short time in the summer, and the twilight will enable a person to read even at midnight. Near the poles, twilight continues for several weeks together, without the sun's rising. It then rises and shines uninterruptedly the whole summer. Then the twilight of several weeks recurs, and afterward the sun sets, to be seen no more till the next summer.

TYPE, a person or thing, prefiguring something relative to Christ or his church. These were numerous, as none of them could fully point out its antitype; and were a kind of *real* predictions of things to come, as those uttered by the prophets were *verbal*. There were typical *persons*, as Adam, Noah, Melchisedek, Isaac, Aaron, Joshua, David, Solomon, Jonah; typical *classes of persons*, as Israelites, first-born males, kinsman-redeemers, Nazarites, high priests; typical *things*, as Noah's ark, Jacob's ladder, the burning bush, the cloudy pillar, the water of Marah, the manna, the pool of Bethesda, the deliverance of the Hebrews from Egypt, their passage through the sea, their travels in the wilderness,

their entrance into Canaan, their wars with the heathens, &c. The typical *institutions* were circumcision, sanctification of fruit-trees, offering no base things to God, exclusion from the congregation of the Lord, wearing proper apparel, avoiding mixed garments, sowing mingled seed, ploughing with oxen and asses, tenderness to beasts, not muzzling the treading ox, &c. The typical *places* were Canaan, the cities of refuge, Jerusalem, Zion, the tabernacle, and the temple. The typical *utensils* were the ark, the pot of manna, the table of shewbread with its loaves, the golden altar of incense, the golden candlestick, the silver trumpets, the brazen laver and sea, the brazen altar, &c. The typical *offerings* were the burnt, the sin, the trespass, peace, and meat-offerings, the drink-offerings, the anointing oil, ransom-money, tithes, first-fruits, things voluntarily devoted, the ram caught in the thicket, &c. The typical *seasons* were the time of the daily sacrifices, the Sabbath, the feast of new moons, the passover and feast of unleavened bread, Pentecost, the feast of trumpets, the feast of tabernacles, the year of release, and the jubilee, &c. The typical *purifications* were from the defilement of unholy things, from childbirth, leprosy, infection by dead bodies, &c. To him

that discerns the evangelical signification of these various types, the narratives of the Old Testament are not a dry history, but appear replenished with the most useful instructions concerning our Saviour and his body the church.

TYRE, a very ancient city, possessing, for many ages, astonishing enterprise and wealth. Isa. xxiii. 8. It was at first built four furlongs from the shore, on an island. But the city which soon reared itself upon the opposite land, grew into greater size and consideration. After a siege of thirteen years by Nebuchadnezzar, B. C. 573, it was overcome and destroyed, but not till the inhabitants had escaped with their effects to the insular city. The latter then flourished for 200 years, when Alexander stormed and took it, having with this intent built a causeway to it, out of the ruins of the old town. After many other changes; it at last fell under the Romans. It was the emporium of commerce and the arts. Their ships found the way even to England, whence, among other things, they brought tin from the mines at Cornwall. Its kings swayed a powerful sceptre, and their colonies were scattered over all the Mediterranean. The chief deities of the place were *Hercules* and *Astarte*. It

belonged to the tribe of *Asher*, but was never wholly subdued. About A. D. 200, it was destroyed by *Niger*, emperor of Rome. After this it flourished 500 years, under the Seljukian Turks, was then taken by the crusaders, and finally was destroyed, A. D. 1289, by the sultan of Egypt. A. D. 1516, it was seized by the Ottoman Turks, who are to this day masters of all that country. The predictions of Isaiah and Ezekiel, that this city for its wickedness should be utterly destroyed, have been most severely fulfilled. Isa. xxxiii. Ezek. xxvi. xxviii. MAUNDRELL, who visited this spot in 1697, found not a house entire, and only a few miserable inhabitants, harboring themselves in vaults, and subsisting chiefly by fishing. A village adjacent then bore the name. There is now a considerable village built among the ruins; the population of which Mr. Jowett estimates at about 1,500. Mr. Connor reckons them at double that number. It is now called *Shur* or *Zur*.

TYTHES. See TITHES.

U.

U'LAI, a branch of the Euphrates, on the banks of which Daniel had his famous

vision. Dan. viii. It is called in Greek authors, *Choas'pes*. Its present name is *Kir'rah*.

UNBELIEF, infidelity, or a distrust of any narrative, person or doctrine. Unbelief of God's holy word, is a universal sin in the world. It is the cause of disobedience to his commands; and that man will be eternally condemned, over whom it shall finally prevail. Matt. xiii. 58. It is a dreadful crime, as it makes God a liar, rejects Jesus and his whole salvation, and is the root of all other sins. Unbelief is either *negative*, in such as have not heard the gospel; as in the heathen, 1 Cor. vi. 6; 2 Cor. vi. 14; or *positive*, as in those who, though they hear the gospel, and profess to regard it, yet believe not with their hearts. Luke xii. 46. Tit. i. 15. Unbelief is either with respect to a *particular* declaration of God; as when Zacharias discredited God's promise of a son to him, Luke i. 20; or *universal*, having respect to the whole declarations of God. It is either *partial*, importing some degrees of distrust, Mark ix. 24; or *total*, where there is no trust at all. 1 Tim. i. 13.

UNCLEAN. Persons or things are unclean, (1.) Naturally; as dunghills, or hateful animals are unclean. Rev. xviii. 2. (2.) Ceremonially; as persons who touched dead

bodies, &c. A great number of beasts were thus unclean. Numb. xix. Lev. xi. xvi. (3.) In scrupulous opinion; so some meats were reckoned unclean by the primitive Christians. Rom. xiv. 14. (4.) Morally; being polluted with sin; so devils are "unclean spirits." Matt. x. 1. *Uncleanness* means lewdness. Rom. i. 24.

UNCOVER, to remove a covering, as a veil from the head. For females so to do in public assemblies was considered, in Eastern countries, highly immodest. 1 Cor. xi. 5.

UNICORN, a fierce and powerful animal, often mentioned in Scripture. It is generally thought to mean the *rhinoceros*, which has a strong horn between its fore-



head and nose, with which it rips up trees into splinters for food. Some have thought that the *buffalo* was the true unicorn. The pictures which represent the unicorn in the form of a horse, with a horn in its forehead, have generally been thought fictitious; but it has been lately affirmed

that a similar animal is found in South Africa, and several good writers defend the assertion. The *camelopard* was long regarded by naturalists as a fictitious animal: it has, however, been discovered by modern travellers, and brought to Europe alive. Several are now kept in London and Paris.

UPHARSIN, one of the Chaldee words written on the wall at Belshazzar's feast, which signifies *dividing*. Why none of the Chaldean astrologers and learned men could read these words, Dan. v. 7, is not now known. Perhaps being all written as one word, they could not rightly divide the letters, or, possibly, only the initial letters of the words might have been written.—**PERES**, which is used for this word in Daniel's interpretation, ch. v. 28, is the singular of *Pharsin*; the letter U, put before the latter word, answering to our word *and*.

UR, an ancient city of Chaldea or Mesopotamia, where Terah and Abraham dwelt. Gen. xv. 7.

URIM and **THUMMIM**, literally, *lights* and *perfections*, mentioned Ex. xxviii. 30, and Lev. viii. 8. It seems probable, that they were the twelve precious stones of the high priest's breast-plate; on which were engraven the

names of the tribes of Israel ; and that the letters, by standing out, or by an extraordinary illumination, marked such words as contained the answer of God to him who consulted this oracle. Many learned men are of opinion that the answer was given in an audible voice from the Shekinah, or that brightness which always rested between the cherubims over the mercy seat. Ps. lxxx. 1, and xcix. 1. When the Urim and Thummim were to be consulted, the high priest put on his golden vestment, and went into the sanctuary, standing with his face toward the holy of holies. The Urim and Thummim were never consulted in matters of faith, as in these the Jews had the written law for their rule ; nor in matters of small moment ; but in case of doubtful duty in reference to providence and circumstances. None but priests, rulers, or prophets, were allowed to use the Urim and Thummim. 1 Sam. xxii. 10.

USURY, among the Jews, meant the customary price paid for the use of money. The word now means extortionate and unlawful interest. The law of nature forbids not the receiving of moderate interest for the loan of money, any more than the taking of rent for houses. As the Jews had very little concern in trade, and therefore only borrowed in cases of neces-

sity, and as their system was calculated to establish every man's inheritance to his own family, they were prohibited to take usury from their brethren of Israel, at least if they were poor. Ex. xxii. 25. Lev. xxv. 35—37. They were allowed to lend money upon usury to strangers. Deut. xxiii. 20.

UZ, (1.) The grandson of Shem. Gen. x. 23. (2.) A Horite. Gen. xxxvi. 28. (3.) The country of Job, situated somewhere east or north-east of Palestine. It seems to have been near Chaldea. Job i. 17.

V.

VAIL, or VEIL, whatever hides any thing from being seen. The vail which divided the holy of holies from the holy place, in the Jewish tabernacle, was a type of the human nature of Christ, and also of the separation between the Jews and Gentiles ; but was rent in twain at our Saviour's death, and the separation is now removed by the preaching of the gospel to the Gentiles. Heb. x. 20. Eph. ii. 14. Matt. xxvii. 51. The vail of ignorance, blindness, and hardness of heart, which kept the Jews from understanding the spiritual sense and meaning of the law,

caused them to crucify the Saviour, resist the introduction of the new covenant, and reject the gospel light, is still a hinderance to the extension of the Redeemer's kingdom. John ix. 39. 2 Cor. iii. 14, 25. Women disgraced themselves by appearing in public without a vail, 1 Cor. xi. 3—10; especially, perhaps, as it was the chief and almost the only difference between the dress of women and men. (See POWER.) There were various forms of the vail; some covered the whole person, others only the bust. They were by no means so transparent as those now commonly worn; but entirely concealed the face. That of Ruth was strong as well as large enough to hold six measures of barley. Ruth iii. 15.

VALLEY OF HINNOM.
See TOPHET.

VANITY, emptiness. The term is applied in Scripture to the world, as unsatisfactory, Eccl. i. 2; to idols, Deut. xxxii. 21; 2 Kings xvii. 15; to mean deceitfulness, Ps. iv. 2; to whatever disappoints our hopes, Ps. lx. 11; to iniquity, Ps. cxix. 37.

VAPOR, water combined with so much heat as to cause it to rise in a gaseous form. Its expansive force being greater than even that of gunpowder, the moderns have discovered the art of making it eminently useful in propel-

ling engines for boats, factories, mines, &c. The steam engine is the noblest aid ever contrived by human ingenuity. By its means a single bushel of coal can do the work of ten horses for one hour.

Vapor raised by the sun is held by the air, till it accumulates in clouds, and by electricity, or by some unexplained cause, descends in rain. Ps. cxxxv. 7. Vapor is a wonderful evidence of the wisdom and goodness of God. Jer. x. 13, and li. 16. By evaporation we obtain rain, mist, dew, &c. By its constantly taking place in the human body, man is enabled to sustain the heat of every climate. By the extraction of vapors from the earth, the air is sweetly cooled and made refreshing. Without evaporation, grain and grass could not be cured for use, clothes could not be dried, if washed. In fine, a great variety of common operations on which our comfort depends, could not be performed. The occasional drying winds of Africa carry with them terror and death. Well does David, therefore, represent the vapor as praising God, and "fulfilling his word." Ps. cxlviii. 8. Human life is compared for frailty and transitoriness to a vapor. James iv. 14.

VERILY, truly. When spoken twice at the beginning of a remark, it denotes a strong and solemn affirmation.

VESTMENT, a word which occurs in Scripture only in 2 Kings x. 22, and there means the sacred robes of pagan priests. The *vestry* was the place where they lay, and were put off and on. A *vesture* is chiefly an upper robe. Deut. xxii. 12. Christ's having his "vesture dipped in blood," and inscribed with this name, "King of kings, and Lord of lords," imports, that in conquering and destroying his enemies, he mightily shows his sovereign power and dominion. Rev. xix. 13, 16. See **RAIMENT**.

VETCHES. See **FITCHES**.

VIAL. See **CENSER**.

VINE, one of the most prominent productions of Canaan, and flourishing best in the lot of Judah, which contained the mountains of *Engedi*, and the valleys of *Eshcol* and *Sorek*. Gen. xlix. 11. At the present day, a single cluster from those vines will often weigh 12 pounds; and as the whole country is now comparatively neglected and barren, it is probable they once were much larger. Hence the spies, to avoid bruising the fine specimens they brought to Moses, hung them to a pole, borne by two men. The grapes of Egypt being small and poor, we can easily imagine the surprise of Joshua and the other messengers when they found such grapes at *Eshcol*. Profane authors

speak of the excellent wines of Gaza, Sarepta, Libanus, Saron, Ascalon, and Tyre. Bochart says, a triple produce is gathered from the same vine every year. Notwithstanding the very depressed condition of Canaan, it even now exports vast quantities of grapes, raisins, and inspissated juice, (or *honey of raisins*, as it is called,) into Egypt.

The *vine of Sodom* grows near the Dead Sea. Its grapes are bitter, and considered poisonous. Moses compares rebellious Israel to this plant. Deut. xxxii. 32.

Wild Grapes were the fruit of a wretched plant, called by LINNÆUS *vitis labrusca*. They never ripen, and were good only for vinegar. See Isa. v. 2-4.

VINEGAR, an acid commonly derived from saccharine fermented liquors. When distilled it becomes perfectly colorless, and is increased in strength. It seems that weak sour wine was called vinegar by the Romans. Thus Matthew says, "they gave him vinegar to drink, mingled with gall;" whereas Mark informs us, "they gave him to drink wine mingled with myrrh." Dr. A. CLARKE says, "It was a common custom to administer a stupifying potion, compounded of sour wine, frankincense, and myrrh, to condemned persons, to alleviate their sufferings; or so

to disturb their intellect, that they might not be sensible of them." The rabbins grounded this on Prov. xxxi. 6. Our Lord, of course, refused such aid. By his first tasting, before refusing it; we may infer, that if it had been merely adapted to quench thirst, it would not have been refused. Laborers in harvest refreshed themselves with this weak wine or vinegar. Ruth ii. 14.

VINEYARD, a piece of ground planted with vines. The vineyard was prepared with great care, the stones being gathered out, a secure fence made round it, and a scaffold, or high summer-house, built in the centre, where, as the fruit ripened, a watchman was stationed, and where there was always shelter for the workmen at their meals, and a suitable place to keep the tools. Isa. v. 1—7. Matt. xxi. 33. This was, of course, deserted at other seasons of the year. See Isa. i. 8.

VIPER, a serpent which brings forth its young alive, and not, as is generally the case, by eggs. It seldom exceeds 18 inches in length. There is no creature more malignant and venomous; the bite of some species produces death in a few hours. See Job xx. 16. Isa. xxx. 6.

VIRGIN, (1.) A virtuous unmarried woman. Isa. vii. 14. (2.) The word is often used for a nation or people. Isa.

xlvi. 1. Lam. ii. 13. (3.) The people of God are often spoken of under this term. Matt. xxv. 1. Rev. xiv. 4.

VIRTUE, energy to produce an effect;—courage, 2 Pet. i. 3—5;—holiness of heart and life. The latter is its more common signification, but in defining it writers are not agreed. Some define it "universal benevolence;" others "the imitation of God;" others "a wise regard to our own interest;" others "moral goodness." We may say it means in general whatever is opposed to vice. Phil. iv. 8.

VISION, a supernatural appearance of men or things to the mind of a person not asleep. See DREAM.

VOICE, in general, signifies any kind of noise, whether made by animals or things. God's voice is, (1.) The thunder, which loudly declares his existence and providence. Ps. xxix. (2.) His laws, teaching, and promises; in which he declares his will to men. Ex. xv. 26. (3.) His providences, wherein he publishes his own excellences, awakens us from our stupidity, and calls us to our duty. Mic. vi. 9. Am. i. 2. To mark John Baptist as not the true Messiah, but a proclaimer of his appearance, he is called a voice. Isa. xl. 1.

VOLUME. See BOOK.

VOW, a sacred promise made to God, to leave off some sin, or to perform some

duty. Gen. xxviii. 20. A general vow of evangelical obedience is made at baptism. The word is now used in an inferior sense to signify an oath, or solemn assurance to a person. The use of vows and promises is very observable in Scripture, from the earliest times. Gen. xxviii. 22. The Mosaic law gave distinct rules for their execution. The vows of children were not valid, except ratified by parents, Numb. xxx.; nor those of a wife, except known and unforbidden by the husband. A common mode of uttering vows was, "God do so to me, and more also, if," &c. See CORBAN.

VULTURE, a species of eagle, belonging to the order *accipiter*. It is of great rapacity, and feeds on carrion. Lev. xi. 14. It is called the *glede*, Deut. xiv. 13.

W.

WAFER means in Scripture a flat cake, used in Jewish worship. Ex. xxix. 2. Lev. ii. 4, and vii. 12. Numb. vi. 19.

WAGES. See REWARD.

WALK, to move by leisurely steps. It is often used in Scripture to denote conversation and manner of life; and *to walk in darkness*, is to

live in a course of ignorance and sin; *to walk in the light*, is to live in the ways of truth and holiness; *to walk by faith*, is to rely upon Christ for salvation, and to live in the firm belief, that the promises of the word will be fulfilled and accomplished; *to walk through the fire*, Isa. xliii. 2, is to be exercised with many afflictions; *to walk after the flesh*, is to be guided by the sensual appetite, or dictates of corrupt nature; *to walk in the flesh*, is to live a natural life, that is, subject to many infirmities and calamities; *to walk with God*, is to live in secret communion with him, and endeavoring above all things to please him, and to be approved of him; *to walk after the Spirit*, is to be led by his counsels and motions to order our whole conversation according to the rule of God's word.

WAR, a contest of nations, carried on by force. War invariably originates in the wicked passions of men. Jam. iv. 1—3. Luke ii. 14. It is an awful mass of evils and crimes, and has been permitted by a righteous God to scourge the nations whose lusts drive them to its perpetration. Murder, robbery, Sabbath-breaking, violation of chastity, neglect of every domestic duty, waste of treasure, pride, revenge, jealousy, and stratagem are the natural and necessary

fruits of war. The implements of war have been constantly becoming more deadly. The inventory of Uzziah's arsenal was "shields, spears, helmets, habergeons, bows, and slings." Afterward he invented machines to shoot stones from the ramparts. 2 Chr. xxvi. About 100 years after, we find battering rams were used. Ezek. iv. 2. How different are the present modes of attack and defence! What misdirected ingenuity and science have been employed in rendering man a more dreadful destroyer! God commanded the Hebrews to destroy the Canaanites; but the wicked wars of the world derive no authority from that circumstance. The Jewish wars may fairly be considered in the light of executions. At any rate there was express divine command, which will not be pleaded for any modern war. Christ is "the Prince of peace;" his doctrines inculcate "peace on earth;" and when his kingdom shall universally prevail, "the nations shall learn war no more." Christians should therefore be men of peace, and should use all proper exertions to banish war in all its forms from the earth. Matt. v. 9. Rom. xii. 18. Peace societies have of late done much to enlighten the public mind on this weighty subject. It is certain that before we

can have the full millennium, wars must cease.

The struggle in a Christian's bosom, between the powers of grace and nature, is called a *warfare*, Rom. vii. 23; and a perseverance in this contest, doing our duty among all difficulties, is "fighting the good fight of faith." 1 Tim. vi. 12.

WASH, to bathe, or purify. The Jews washed before eating, as they used their hands instead of knives and forks. Mark vii. 3. Strangers and travellers had their feet washed by a servant. For the master of the house to do it, was esteemed the greatest condescension. John xiii. 8.

WASH-POT, a word applied to Moab, to show that God was determined to bring that people to the lowest degree of servitude, even as a vessel in which the hands or feet are washed. Ps. lx. 8. Compare 2 Sam. viii. 2.

WATCH, a guard;—the period that a guard kept watch. The night was anciently divided by the Jews into three watches; the *first*, Lam. ii. 19, the *middle*, Jud. vii. 19, and the *morning* watch, Ex. xiv. 24. This division is also mentioned by Homer, Livy, Xenophon, &c. In the time of Christ, the night was divided by Jews into *four* watches, which was then the common practice of the Greeks and Romans. The

2d and 3d of these divisions are mentioned Luke xii. 38; the 4th, Matt. xiv. 25, and all of them, Mark xiii. 35. These watches differed according to the length of the night, which in Palestine varies from 14 hours 12 minutes to 9 hours 48 minutes.

WATCHFUL, vigilant to guard against dangers. Watchfulness is often and urgently inculcated upon Christians. We must be watchful *against* the temptations of Satan, Rom. x. 12; the allurements of the world, Ps. xxxix. 1; Mark viii. 15; the deceitfulness of our hearts, Heb. iii. 12; erroneous doctrines; and, in short, against whatever would hinder our piety and usefulness. We are to watch *for* the teachings of Providence, Ps. v. 8; the fulfilment of prophecies, Rev. xvi. 15; righteous deliverance from trouble, Ps. cxxx.; proper topics, spirit, and seasons of prayer, Eph. vi. 18; death and judgment, Mark xiii. 37.

WATER, a fluid, which occupies a large portion of the globe. Moisture raised by the sun, in the form of vapor, being carried about in the air, and meeting in a collective mass, produces clouds, and falls down in dew or rain. More rain falls on high than on low ground, and the water entering through crevices on the hills, and finding its way through the earth to the sur-

face, produces springs. The streams of these, uniting, form brooks, which unite into rivers; and after adding to the beauty of the country, and accomplishing very many useful purposes, empty themselves into the sea. Water is 816 times heavier than common air; a pint of it weighs one pound, and a cubic foot about 1000 ounces, or 62½ pounds. Ice is crystallized water; and by a remarkable exemption from the common laws of heat, becomes lighter as it grows colder. In this is strikingly exemplified the wisdom and goodness of God. Dreadful would have been the consequences, if, like other fluids, water had grown heavier by loss of heat. In winter, the ice on the surface of rivers would have sunk as it froze, in successive sheets, until the whole would have become a mass of ice, which no subsequent summer could thaw; and the world would soon have become uninhabitable. As it now is, no sooner is a crust of ice formed, than the water beneath is protected from further cold; fishes are safe, water abundant, and the moderate warmth of spring unbinds the stream. Such are the wonderful works of Him, who in infinite wisdom, and by his almighty power, created the heavens and the earth.

We have in this country little idea of the value of

water to those who dwell under an ardent sun, and have little rain. It was often paid for in ancient days, Numb. xx. 17—19; Lam. v. 4; and such continues to be the custom to this day.

Water, when disturbed, signifies troubles and afflictions. Ps. lxi. 1. But flowing in all the plenitude and beauty of usefulness, it represents the gifts and comforts of the Holy Spirit. Isa. xii. 3. xxxv. 6, 7. John vii. 37, 38. In Scripture, water is used for all sorts of drink, as bread is for all kinds of solid food.

Water courses are either the beds of rivers, wherein they run, or the streams themselves. Isa. xlv. 4.

WATER-SPOUTS are falls of water from the clouds, which are whirled round by tornadoes, so as to form a column; or which are forced with a mighty noise from the sea, by an earthquake at the bottom. They are more frequent on the coasts of Palestine and Syria, than any where else in the Mediterranean Sea. To them are compared heavy, overwhelming, and terrifying visitations. Ps. xliii. 7.

WAY, a path for travellers. The word is frequently used to signify the habits of a person, or the method of doing any thing. Gen. vi. 12. Jer. x. 2. The customary dealings of God are called his *way*. Ps. xlv. 10. Isa. lv. 8. Christ

is "the way, the truth, and the life;" and his salvation is the "new and living way" of access to God. Heb. x. 20. Jehovah's precepts are the "way of truth," 2 Pet. ii. 2, and those who obey shall find them to be "ways of pleasantness and peace." Prov. iii. 17.

WEASELS are of two kinds, the house and the field weasel. They are subtle and strong, though of small size.



They prey on serpents, moles, rats, mice, and sometimes on poultry. Occurs in Lev. xi. 29, only.

WEEK, a division of time, universally observed by the descendants of Noah, which, being lost by the Hebrews during their bondage in Egypt, was revived and enacted by Moses. Seven years are called a week. Dan. ix. 24. The undisputed antiquity of the use of weeks, is a strong confirmation of the Old Testament history of the creation, &c. The Jews often used the expression *eight days* to mean a week; so do the Germans at this day. And we often say *fortnight* (or fourteen nights) when we mean two weeks.

This explains John xx. 26, where "eight days" means a week. See **FEAST**.

WEeping. See under **MOURNING**.

WEIGH, (1.) To examine by scales. Ezek. iv. 16. (2.) To inspect rigidly. Prov. xvi. 2. Isa. xxvi. 7. The *shekel* weighed 10 dwt. Sixty of these made a *maneh*, weighing 2 lb. 6 oz. Fifty *manehs* made a talent, or 3000 shekels, weighing 125 lbs. Such are the computations of **HORNE**; but on this subject there is great uncertainty.

The weight of the *Sanctuary* was probably a standard of weight kept in the temple, and not double the common weight, as some have thought. Neither Josephus, Philo, Jerome, nor any other ancient author, speaks of a distinction between the weights of the temple and those of common use.

WELLS are of great consequence in hot countries, and travellers generally *paid* for using the water of them. Num. xx. 17—19. They frequently have steps round the inside, leading down to the water. The oppression of Israel is forcibly exhibited in Lam. v. 4, where the prophet says, "We have bought *our own water* for money;" i. e. have to pay our foreign rulers for using the wells, though they are our natural inheritance.

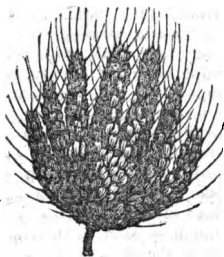
The Hebrew word ~~for~~ well

is *beer*. Many places have this prefix to their name, as Beersheba, &c. This and many other circumstances teach us what great importance is attached in torrid climates to a good well of water. Abraham and Abimelech quarrelled for the possession of one: The digging of one being in that day a great work, is connected with the history of distinguished men. Gen. xxvi. 19. 2 Chr. xxvi. 10. We should endeavor to conceive the vehemence of thirst in hot countries where water is scarce, when we read such passages as Amos viii. 11, Ps. xlii. 2.

WHALE, a well-known animal, found in various seas. The narrative of Jonah merely says he was swallowed by a great fish; whether it was the whale is not certain, though the Greek word which usually signifies whale is used in the New Testament.

WHEAT, a grain raised in most parts of the earth, of which is made the most esteemed bread. Being called *corn* in England, where the Bible was translated, it is often so called in Scripture. Matt. xii. 1. The ordinary kinds of wheat are well known. The annexed *picture* shows the species common in Egypt, and is such as appeared to Pharaoh in his dream, who saw "seven ears of corn come up upon one stalk, rank and good." Gen. xii. 5. The wis-

dom of God is strikingly shown in the stalk of Egyptian wheat.



If it were hollow and weak like ours, which has only to support one ear, it would break with the weight. But it is solidly filled with a sort of pith, and thus rendered sufficiently firm. The Holy Land produced wheat and barley so abundantly, that sixty or a hundred fold sometimes rewarded the husbandman. Gen. xxvi. 12. Matt. xiii. 8. It was exported to neighboring countries in great quantities. 1 Kings v. 11. Acts xii. 20.

It appears from Ruth ii. 14, 2 Sam. xvii. 28, 29, and other places, that *parched* wheat constituted a part of the common food of the Jews, as it still does of Arabs, Indians, and other tribes who have not adopted modern refinements. To make it into meal, with such machinery as they then had, was laborious and expensive. See GRIND.

WIDOW. Widowhood, as well as celibacy, was considered a reproach among the Jews, except when it was persisted in, avowedly out of regard to the deceased partner, or other good reasons. The widows spoken of in 1 Tim. v. seem to be persons who acted as *deaconesses*, or were supported by the church. When Paul says, 1 Tim. v. 16, "If any man or woman that believeth, have widows, let them relieve them, and let not the church be charged;" it means that Christians of both sexes are bound, if possible, to take care of widowed grandmothers, mother, sisters, daughters, &c. The passage shows also that having all things common had already passed away.

WILDERNESS. (1.) A tract of land not cultivated like the generality of the country, but yet not wholly barren or desert. Joel i. 20. Such commonly derived their name from the chief city adjacent, as *Diblah*, *Engedi*, *Judea*, &c. The forerunner of our Lord resided in the wilderness of Judea, till he commenced his public ministry. Ishmael settled in the wilderness of Paran; and David took refuge from the persecution of Saul, in the same; in which the numerous flocks of Nabal, the Carmelite, were pastured. Such places, therefore, were not deserts; but thinly peopled, or less fertile districts.

(2.) Places utterly waste, such as the wilderness where our Lord was tempted of the devil. A more dismal and solitary place can scarcely be found in the earth. About one hour's journey from the foot of the mountains which environ this wilderness, rises the lofty *Quarantania*, which, Maundrell was told, is the mountain into which the devil carried our Saviour. It is, as the evangelist styles it, "an exceeding high mountain," and in its ascent both difficult and dangerous. It has now a small chapel at the top, and another half way up, built on a prominent part of the rock. Near the latter are several caves and holes, occupied formerly by hermits, and even in present times by religious devotees, who repair thither to keep lent, in imitation of our Lord's fasting in the wilderness forty days. The land of Canaan was environed with wildernesses. We read of those of *Egypt*, *Etham*, *Shur*, *Sin*, *Sinai*, *Tadmor*, &c. The 40 years wandering of the Hebrews was in a wilderness indeed, and by no means the common thoroughfare of travellers between Egypt and Canaan. The reason why Israel was turned into it we read Numb. xiv. The only vegetable productions which meet the eye of the traveller in that frightful solitude, are occasional coarse sickly grass, a

plat of senna, or saline or bitter herb, or an acacia bush. Moses calls it "great and terrible," "a desert land," "the waste howling wilderness." Jeremiah, with surprising force and brevity, has exhibited those circumstances of terror, which the modern traveller details with so much pathos and minuteness: "The Lord that brought us up out of the land of Egypt, through a land of deserts and of pits, through a land of drought, and of the shadow of death, through a land which no man passed through, and where no man dwelt."

(3.) The word is metaphorically used to signify things barren or unattractive. Hence God asks the Hebrews if he had been a *wilderness* to them. Jer. ii. 31. The Gentile world was called such. Isa. xxxv. 1—6, and xliii. 19. The people of God are represented as in a wilderness while in this world, but favored with the presence of Christ. Song viii. 5.

WILD-HONEY. See HONEY.

WILL, that faculty or operation of the mind, whereby a man freely chooses or refuses. Scripturally, to will *any thing* is of nature; but to will *what is good*, is of grace. Ps. cx. 3. John viii. 36. Phil. ii. 13. The will of God may be known by reading his word, observing his provi-

dences, and praying for his Spirit to enlighten, instruct and guide the soul.

WILLOW. The tree so called in Scripture is that which still retains the name, and is well known. Isa. xv. 7.

WILL-WORSHIP, something in the service of God, beyond divine requirement. All uncommanded mortifications and austerities; invocation of saints; burning candles in churches, &c., are of this nature, and of course displeasing to God. Col. ii. 23.

WIMPLE, a hood, Isa. iii. 22. The word occurs also Ruth iii. 15, and is there translated **VAIL**, which see.

WIND, a flow of air from one place to another. There are *trade winds*, which blow constantly from east to west, and *monsoons*, which blow three or six months at once from one point, and as long from the opposite. The *Samuel*, or *Simoom*, is the most terrible wind of Eastern countries. Coming over the vast deserts, it brings intense and suffocating heat and dryness, with billows of sand and dust, carrying with it fiery streaks, like threads of silk: whoever copiously breathes it dies. It rarely lasts more than seven or eight minutes. If travellers see it approach, and lay their faces to the earth till it pass, they commonly escape. Camels and other animals do this by instinct. It is, of course, most dangerous when

it comes unperceived in the night. Whole caravans have perished in it. It is probable this was the "messenger of the Lord," which destroyed 185,000 men of Sennacherib's army in one night. 2 Kings xix. 35. The preceding account will beautifully illustrate the following passages of Scripture—Job xv. 2, and xxvii. 21, and xxxviii. 24. Jer. iv. 11. Ezek. xvii. 10, and xix. 12. Hos. xii. 1, and xiii. 15. Jonah iv. 8. Hab. i. 9. Ps. ciii. 15, 16.

A *whirlwind* is a strong blast, which winds about in a circular manner. Multitudes of such blasts come from the deserts of Arabia: and out of one of them the Lord spake to Job. Isa. xxi. 1. Job xxxvii. 9, and xxxviii. 1. Whirlwinds sometimes sweep down trees, houses, and every thing in their way. Prov. x. 25.

Violent winds are computed to fly at the rate of 4000 feet in a minute! They are of great importance in preserving the purity of the atmosphere. The operations of the Spirit of God on the heart, by which a spiritual change is wrought in the soul, are compared to the blowing of the wind, the effect being evident, but the manner incomprehensible. John iii. 8.

WINE, a liquor made from grapes, much in the manner that cider is made from apples. There is no evidence that wine was known before the deluge.

Noah was probably the first who preserved the juice of the grape, till by fermentation it became proper wine. Before him, men only ate grapes like other fruit, or drank the juice as just pressed from the fruit. This mode of drinking was common in the days of Joseph. Gen. xi. 2. Noah, ignorant of its strength, fell into intoxication. Gen. ix. 20, 21. The Jews, after settling in Canaan, used wine of various sorts; of which the red seems to have been most esteemed. Prov. xxiii. 31. Isa. xxvii. 2. Rev. xiv. 20. The "mixt wine," Prov. xxiii. 30, rendered in Isaiah lxx. 11, "drink-offering," may mean wine rendered more potent by the addition of myrrh, and other drugs, or of *defrutum*, that is, wine inspissated by boiling it down. Homer speaks of Helen giving such wine to her guests when oppressed with grief, to raise their spirits. Thus the drunkard is properly described as one that seeketh *mixed wine*, Prov. xxiii. 30; and "*mingles strong drink*." The process of distilling ardent spirits from wine and other liquors, was invented by the Saracens, several centuries after the death of Christ.

WINE-PRESS, a vat or cistern, sometimes above ground, sometimes sunk into the earth. It was divided into two parts, one being deeper than the other. Into

the shallow compartment the grapes were thrown, while several men trod them with their feet, and the juice ran into the lower part. This explains that fine passage, Isa. lxxiii. 1—5. See also Rev. xiv. 18. Jer. xxv. 30. That the mode of making wine is not materially altered, is seen by the



engraving, which accurately represents the manner now practised in France and Germany.

WINNOW, to clean grain by exposing it to the wind. A person is represented doing this in the picture under **THRESHING**.

WINTER, the season of cold, barrenness, and storms. In the torrid zone, which is about 3270 miles broad, they have two winters, or *rainy seasons*, a year, but both are very mild. At the poles,

nearly the whole year is winter, and awfully severe. Gen. viii. 22. Spring and autumn are scarcely known. Vegetation starts suddenly at the return of the sun, and soon comes to perfection. In Sweden, nine months are a severe winter. In Canaan, great men had their warm houses for the winter season, as well as cooler ones for the summer. Jer. xxxvi. 22. Amos iii. 15. The winter there is wet and cold; especially between the 12th of Dec. and 20th of Jan. Matt. xxiv. 20. Seasons of temptation, persecution, and distress, are likened to a winter. "Summer and winter," may signify all the year long, or perpetually. Zech. xiv. 8. To winter in a place, is to live in it during the winter. Isa. xviii. 6. Acts xxvii. 12.

WISDOM, the power of judging rightly what is to be done, according to circumstances. This is "worldly wisdom." But spiritual wisdom, "which is from above," Jam. iii. 17, begins in the fear of God, and produces true piety in all our deportment. It is known by several properties. It is *pure*, making men careful to avoid defilement by sin. It is *peaceable*, under all the trying circumstances of life. It is *gentle* toward the infirmities of others, interpreting all things for the best, and *receding* even from right for the sake of peace. It is *easy* to be *entreated*; making men

yield to good counsel, and sound reason. It is *full of mercy*; making us pity the afflicted, and ready to forgive those that have offended us. It is *full of good fruits*; of beneficence, liberality, and all other offices of humanity which proceed from mercy. It is *without partiality*; not courting and favoring the rich and influential merely because they are so, but regarding and loving men according to their piety. It is also *without hypocrisy*, not counterfeiting goodness; nor condemning others, and yet being guilty of the same things ourselves.

It is put for the Scriptures generally, Luke xi. 49; for the doctrine of the gospel, 1 Cor. ii. 6, 7; and for our Lord Jesus Christ, the eternal and essential wisdom of God, Prov. iii. 19.

WISE MEN, or **MAGI**. The Magian religion existed anciently in Persia. It was so revived and extended by **ZOROASTER** that he has been regarded as the founder of the sect. They had temples in which were kept perpetual fires. The priests of the Magi being the only learned mathematicians and philosophers of the age in which they lived, the term *Magian* became synonymous with learned man. The wise men or Magi, who visited our Saviour at his birth, were probably Persian doctors, or perhaps princes, as the philosophers were fre-

quently of the royal race. Matt. ii. 1.

WIT, an obsolete word for *know*; from which comes *WOT*, for *knew*. Ex. xxii. 1. Acts iii. 17. "We do you to wit," 2 Cor. viii. 1, means *we inform you*. It is now used only in the infinitive mode, to *wit*, meaning *namely*, or *that is to say*.

WITCH is a woman, and *wizard* is a man, that has, or is supposed to have, dealings with Satan. In Europe witchcraft was universally believed in, till the sixteenth century, and is still, in most parts of the earth. Of late, in Europe and America, some have denied its existence altogether. That such persons have been found among men, is abundantly plain from Scripture. Lev. xix. 31. Deut. xviii. 10, 11. 2 Chron. xxxiii. 6. Gal. v. 20. By the Jewish law they were to be put to death. Ex. xxii. 18. Lev. xx. 27. It is plain, that great caution is necessary in the detection and punishment of those who may be guilty of this crime.

Witchcraft excludes from the kingdom of God. Gal. v. 20. It is a great sin to place any confidence in persons who profess these powers; or to honor or aid them by seeking them to interpret dreams, tell fortunes, discover stolen goods, &c. Those who thus consult them are abhorred of God. Lev. xx. 6. Nah. iii. 4. Mic. v. 12.

WITNESSES, twisted bough, bark, willow, &c. such as those by which fagots are bound together. Jud. xvi. 7, 8.

WITNESS, one who gives evidence. The Holy Spirit "beareth witness" to our adoption, by producing in us the graces of Christianity. Rom. viii. Christ is called the "faithful witness," Rev. i. 5, because he faithfully declared the things of God, and sealed his testimony with his blood. The prophets and pious persons of the Old Testament, are a "cloud of witnesses" to the faithfulness and mercy of God. The apostles are *competent* witnesses of the things they affirm in the New Testament, because they saw and heard the things of which they speak. They are *credible* witnesses, because they had no interest to deceive, and suffered great hardships, and even death, for the sake of their testimony.

WO is a word of mourning. Ezek. xxx. 2. Ps. cxx. 5. A *wo* is a heavy calamity. Rev. viii. 13. Matt. xxiii. 13. *Woful*, full of distress and sorrow. Jer. xvii. 16.

The word is often used in the Bible in a sense far removed from denunciation, and meaning only a lamentation over the sufferings of ourselves or others; as, "Wo is me," Ps. cxx. 5. Matt. xxiv. 19, &c.

WOLF, an animal of the

dog kind, crafty, greedy, ravenous, fierce, and of a quick smell. Wolves abide in forests, and live on smaller animals. Matt. vii. 15. They can bear hunger long, but are then exceedingly fierce, and will attack either man or beast. Hence, in the evening, when they come hungry out of their holes, they are dangerous. Jer. v. 6. The species most common in Syria, Africa, &c. is the *lyæna*. The name is applied to tyrannical rulers, Zep. iii. 3 :—to false prophets, Matt. vii. 15 :—to mercenary pastors, Acts xx. 29, &c.

WOMAN. Before the fall the woman seems to have been more on a level with the man, than since the curse, in which she seems to have been the greater sharer. In most parts of the world, women are treated harshly. So much is this the case in some countries, that mothers often murder their female infants, that they may not experience such hardships as themselves endure. In the Christian church, women are raised to an equality with men in most of their religious privileges, but are not permitted to govern or teach. Gal. iii. 28. 1 Cor. xiv. 34. Rules for female behavior and dress are laid down, Tit. ii. 1 Pet. iii. &c. and their duties towards their husbands, in 1 Cor. vii. Eph. v.

WORD, an intelligible sound. Any discourse is so called. Gen. xxvii. 14. Deut.

iv. 2. The term is applied to the sacred Scriptures. Luke xi. 28. Jam. i. 22. It is also a name of Christ. John i. Heb. iv. 12—14, and xi. 3. Why he is so called we are not expressly told; perhaps because he is the intelligible indication of the Father's will and character, as words are of our thoughts, Heb. i. 2, 3; and because he spake creation into being, communicated with the patriarchs and prophets, declared the gospel when on earth, now intercedes in heaven, and will give sentence at the last day.

WORK, any thing done. Creation is the work of God. Gen. ii. 2. The works of God's providence are his preservation and government of the world. John v. 17. The work of redemption is attributed to the three persons of the Trinity; the beginning is from the Father; the dispensation is through the Son; and the application by the Spirit. John vi. 29. 1 Pet. i. 2.

By *good works*, are understood all manner of duties, as well thoughts as words and actions, towards God or man, which are commanded in the law of God, and proceed from a pure heart and faith unfeigned, and are referred to God's glory. Eph. ii. 10. Good works are the way to the kingdom, not the cause of entering thither. They are imperfect, Eec. vii. 20; and of course are not meritorious,

Luke xvii. 10. They are, however, the only evidence of our title to heaven. James ii. 18—20. They show our gratitude to God, Ps. cxvi. 12, 13; are honorary to our profession, Tit. ii. 10; and profitable to men, Tit. iii. 8.

WORLD, (1.) The earth and all the animals and vegetables on its surface; mankind generally. (2.) The universe and all created beings. John i. 10. (3.) The wicked, who relish and love nothing but worldly things, and pursue only worldly designs. John xv. 13. (4.) The Gentiles. Rom. xi. 12. (5.) The pleasures, riches, and honors of the world. 1 Cor. vii. 31. Man's tongue is a "world of iniquity;" its words contain inconceivable wickedness. Jam. iii. 6. *Worldly* is what is of a carnal and earthly nature. Tit. ii. 12. Heb. ix. 1.

WORMWOOD, an herb, of a very bitter taste. In the Septuagint, the original word is variously rendered, and generally by terms expressive of its figurative sense; that is, for what is offensive, odious, or deleterious; as idolatry, profaneness, apostasy, &c. Deut. xxix. 18. Heb. xii. 15. CELSIUS considers it to be the *absinthum santonicum Judaicum*, which RAUWOLF describes as abounding round about Bethlehem. Prov. v. 4. Lam. iii. 15.

WORSHIP, to bow down with reverence. It means, (1.)

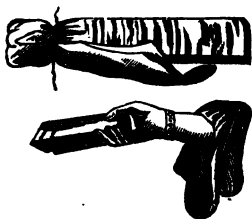
Civil reverence, given to persons of authority or worth. Matt. ix. 18. xviii. 26. Luke xiv. 10. (2.) Outward homage, given as an acknowledgment of Deity. Matt. iv. 10. Dan. iii. 5, 12, 14. (3.) Inward trust, love, and fear of God, because of his infinite excellence and glory. John iv. 24. Phil. iii. 3.

WOT, to know; to be aware; a word not now in common use. Numb. xxii. 6. See WIT.

WRATH, (1.) Violent displeasure. When it is attributed to God, it does not mean that he is capable of violent passion, but is used figuratively. To "give place to wrath," means, we must not provoke the wicked to extremities, but go away, as from a furious beast. Our days are "passed in God's wrath," when we spend them under tokens of his displeasure. (2.) Punishment, or the effects of anger. Rom. xiii. 4. Matt. iii. 7. 1 Thess. i. 10. We are by nature "children of wrath;" that is, persons fitted for destruction. Eph. ii. 3. Rom. ix. 22.

WRITING was probably taught men by the inspiration of God. Ex. xvii. 14; xxiv. 4. The alphabets of all languages have a remarkable similarity to the Hebrew. At first, writing seems to have been very rudely done, the letters being cut or scratched on stone, Ex. xxiv. 12; or on

plastered stones, Deut. xxvii. 2; or on clay, which was then baked like brick; or on plates of lead. Afterward tablets of wood were used, on which the letters were traced. Then those were improved by covering them with thin wax, and writing with a sharp stick. To obliterate the writing, they were held to the fire; hence God is said to blot out sins "as a cloud." These were further improved by being made thin and delicate, so as to occupy little space, and be portable; and writing with a species of ink, without using wax. Specimens of such writing, done by modern Burmans, are found in the collection at the Baptist Missionary Rooms, in Boston. Of these the annexed engraving will give a tolerable idea.



The lower figure holds one of these books in the hand, consisting of 30 or 40 thin leaves in the shape of a parallelogram. The upper shows the manner in which they were wrapped up for preservation from dust, &c. From this an illustration of Ps. xl. 7, has

been given by TAYLOR—"In the volume of the book it is written of me"—which the LXX render in the head of the book. CHRYSOSTOM describes this to be the *envelope* on which was written, "About the coming of Messiah," which HARNER says amounts to this, that the sum and substance of the Old Testament is, "Messiah cometh," so that these words might be ticketed or inscribed on the wrapper, just as we now letter a book on the back of the binding.

The sharp instrument for writing was called a *style*; hence we call a man's manner of writing his *style*. Afterward, bark, &c. became used. See BOOK, and PAPER.

Y.

YEAR, a space of twelve months. The Jews had both a *civil* and a *sacred* year; in the first they regulated their national concerns, and in the other, their religious affairs and festivals. The civil year commenced in the month *Tizri*, that is, at the autumnal equinox; and their sacred year in the month *Nisan*, or ancient *Abib*, Ex. xii. 2, which corresponded either to March or April, according to the passover moon. The sacred year was instituted as a

new era to commemorate the deliverance of Israel from the yoke of the Egyptians. Ex. xii. 2. It might be considered as a presage of the gospel day, because it began in the very month in which Christ was crucified, and thus put an end to the ancient dispensation. John xix. 30. Every third year, they added a month, to make up for the days lost in consequence of measuring the months by revolutions of the moon, which made the year consist of 354 days. This intercalary month they called *Ve-adar*, or second Adar. See MONTH.

Ignorance of chronology, and pride of antiquity, made the Egyptians, Chaldeans, Chinese, Indians, and others, date back the rise of their own nation to the distance of a ridiculous number of years. It is now conceded by most learned men, that the creation occurred at or about 4004 years before the birth of our Saviour. The practice of numbering the years from the birth of Christ, was not adopted for several centuries after that event. Different countries had different eras for commencing; such as the foundation of a metropolis, or the reign of a king. The last method was used in England till the time of Cromwell, when the Christian era was adopted. *Anno Domini*, generally written A. D., means year of our Lord. *Anno*

Mundi, or A. M., marks the date from creation.

There is much confusion in all chronology, from the incorrect modes of computing the year, practised by early nations. The use of lunar months, of 29½ days each, made the year too short. Many plans were adopted to regulate the year, but none came near making the lunar and solar year correspond, till Julius Cesar, by the help of his astronomers, brought it to a considerable degree of accuracy. He abolished the lunar month, and established a solar year, of 365 days, 6 hours, divided into 12 artificial months, consisting alternately of 30 and 31 days. The odd six hours in four years made a whole day, which was added by counting the 24th day of February twice. The year on which this was done was called *leap year*. The new reckoning, however, was not perfectly exact, for the true year consists of only 365 days 5 hours and 49 minutes, so that the Julian year was eleven minutes too long. This surplus in 130 years amounted to a whole day, and in 1600 years had created an error of ten days. In the year 1582, Pope Gregory XIII., at the instance of Lilio, the Roman astronomer, proposed to strike out this excess of ten days, and to omit three leap years in every four centuries. This

was for a while called *New Style*, and was gradually adopted both by Catholic and Protestant states. It was not introduced into England till the middle of the last century, [1752,] at which time the difference amounted to *eleven* days. Russia has not yet acceded to this reform, and the difference now amounts to twelve days. So that the 12th day of the month with us, is the first day of that month with her. Our present calendar is very nearly though not quite correct. The surplus, as now left, would amount only to seven hours in 1000 years.

In prophetic style a *year* signifies 360 years, and a *month* 30 years, a *day* being put for a year; and so three years and a half, and "times, time, and half a time," or 42 months, or 1260 days, denote the 1260 *years'* duration of Antichrist. Rev. xi. 2, 3; xii. 6, 14.

As parts of days were counted as whole ones, so were parts of years, which helps to confuse the chronology of some parts of the Old Testament. Though a king or judge came to the throne near the close of the year, yet when the new year began he was said to be in the second year of his government, though in fact he had reigned but a few months.

YESTERDAY is a term used to denote past time, as

to-morrow is to denote time future. Where our translation has "forever," the original word in several places is *to-morrow*. What is rendered, Ex. xxi. 29, "time past," is in the Hebrew, *yesterday*. Heb. xiii. 8. Job viii. 9.

YOKE, a frame of wood for the neck of oxen by which they draw; a mark of servitude, bondage, or slavery. The service of God is, to flesh and blood, a yoke, because it restrains our natural inclinations; yet it is easy in comparison with the service of sin, the covenant of works, or the ceremonial law. Matt. xi. 29, 30. Gal. v. 1. It is easy to them that love God, and are born of the Spirit, because the law is written in their hearts; they are endued with faith, and strengthened by Christ. Psalm xxxvii. In the ordinance of the red heifer that was to be slain for the water of separation, Numb. xix. 2, 9, it was expressly required that she should be "without spot or blemish, and never have worn a yoke." As all the ancient institutions were designed to convey religious instruction, we learn from this victim, that our *first* services are due to God; and typically, the *perfection* of our Lord and Saviour Jesus Christ, whose blood cleanseth from all sin. Heb. ix. 13, 14. 1 John i. 7. With respect to the creature never having worn a yoke,

the heathens were particularly scrupulous on this point. Hence Homer represents Diomedes as promising to Pallas

———"A yearly heifer,
Unconscious of the galling yoke."

Z.

ZACCHE'US, a rich publican. Whether he was a Jew or not, is uncertain. Publicans paid government a certain sum for the taxes of a specified district, and then collected them on their own account and risk. This is called *farming* a revenue.

ZACHARIAH, or **ZECH-ARIAH**. There were several persons of this name. (1.) A king of Israel, who reigned but six months. 2 Kings xv. (2.) A chief priest, martyred by king Joash. 2 Chr. xxiv. He is probably the person mentioned by our Saviour, Matt. xxiii. 35. (3.) One of the minor prophets, who returned from Babylon, with Zerubbabel, A. M. 3484, and began to prophesy about two months after *Haggai*. He and *Haggai* zealously encouraged the Jews to rebuild the temple and city, the work on which had been suspended for several years. He wrote the book which bears his name, and has been called

the chief of the minor prophets. (4.) One of the common priests, father of John Baptist. Luke i.

ZA'DOK, the son of Ahitub, appointed high priest by Saul. By this event that high office was returned to the family of Eleazer, after it had continued nearly 120 years in the house of Eli, and the family of Ithamar.

ZAMZUM'MIMS, a gigantic race of men residing near Moab. Deut. ii. 20.

ZARED, a brook beyond Jordan, falling into the Dead Sea. It is probably the stream which Burckhardt calls *Wady Beni Hammad*. Deut. ii. 13, 14.

ZAR'EPHATH, or **SA REPTA**, where Elijah dwelt some time with a widow, was a seaport of Phœnicia, midway between Tyre and Sidon. 1 Kings xvii. 9, 10. Luke iv. 26. About A. D. 400, it was still of some note. Its present name is *Sarfend*.

ZAR'ETAN, **ZAR'TANAH**, or **ZERED'ATHAH**, a place near to which the waters stood in heaps, as Joshua passed below. The large molten vessels of the temple were cast in the adjacent plain. Josh. iii. 16. 1 Kings iv. 12. 2 Chr. iv. 17.

ZEAL, a fervent passion or earnest desire for any thing, but especially in the cause of religion. 2 Kings x. 16. Tit. ii. 14. St. Paul speaks of some Jews having

a "zeal of God, but not according to knowledge," Rom. x. 2; that is, they had an earnest desire to maintain the honor of the ritual to which they were accustomed; but knew not that righteousness whereby a person is justified before God. It is of unspeakable importance that our zeal be enlightened and pure. When it is cherished in connection with ignorance, bigotry, or prejudice, it leads on to fury, persecution, and every evil work. John xvi. 2. Acts ix. 1, 2. God's *zeal* is his high and holy regard to his own honor, and to the welfare of his people. 2 Kings xix. 31.

ZEBO'IM, (1.) One of the cities of the plain, destroyed with Sodom. Gen. xiv. (2.) A valley near Jericho. 1 Sam. xii. 18. (3.) A city of the Benjamites. Neh. xi. 34.

ZEBULUN, or **ZABULON**, the sixth son of Jacob by Leah, born about A. M. 2256, from whom sprang one of the tribes of Israel. When this tribe came out of Egypt, their fighting men amounted to 57,400 men, commanded by Eliab the son of Elon. They increased 3100 in the wilderness. They had their inheritance between the Sea of Galilee and the Mediterranean, and enriched themselves by fisheries, commerce, and the manufacture of glass. They were very honest in

their dealings, and notwithstanding the distance, were punctual attendants on the worship of God at Jerusalem. Gen. xlix. 13. Their country was signally blessed with the early instructions and miracles of our Saviour. Isa. ix. 1, 2. Matt. iv. 13, 15. There was a city of this name in the tribe of Asher. Josh. xix. 27. Jud. xii. 12.

ZEDEKIAH, the son of Josiah. When Nebuchadnezzar carried Jehoiachin, king of Judah, prisoner to Babylon, he made Mattaniah king in his stead after he had caused him to swear to be his tributary, and changed his name to Zedekiah. He began to reign when he was twenty-one years of age, and reigned eleven. His career was marked by crime. 2 Kings xxiv. 18—20. 2 Chr. xxxvi. 11—13. He revolted, but was subdued and carried prisoner to Nebuchadnezzar, who caused his children to be murdered before his face, and then his eyes to be plucked out; after which he loaded him with chains and sent him to Babylon, where he died. Jer. xxi. xxvii.

ZELO'TES, or **ZEALOTS**, a sect often mentioned in Jewish history. LAMY is of opinion that the *just men* sent to entangle Christ in his conversation, were of this class. Luke xx. 20. GILL says, that they were a set of men, who (in imitation

of Phinehas, who slew Zimri and Cozbi in the act of uncleanness) would immediately kill any person whom they found committing adultery, idolatry, blasphemy, or theft. He quotes various Jewish authors, who regarded their conduct as highly laudable. Their conduct, however, cannot be justified. The name was probably given to Simon from the circumstance of his having been one of these persons. He is called also *Canaanite*, probably for the same reason; the word *Kana*, in Hebrew, having the same meaning as *Zelotes*. Luke vi. 15. Acts i. 13.

ZEMARA'IM, a city of Benjamin, not far from Bethel, near which was fought a bloody battle in the days of Jeroboam I. Josh. xviii. 22. 2 Chr. xiii. 3—18.

ZEM'ARITES, descendants of Canaan, by Zemar, his tenth son. Gen. x. 18.

ZEPHANIAH is thought to have lived about the time of Jeremiah. He awfully reproves the wickedness of his times; predicted God's chastisement by the invasions of the Chaldeans; declared glorious things for the church; and denounced ruin upon idolatrous nations.

ZE'RAD. See **ZA'RED**.

ZE'RAH, who came against Asa, with an immense army, was king of Cush. 2 Chr. xiv. 9.

ZERUB'BABEL was the Jewish name of **SHESBAZZAR**, who built the second temple, by authority of Cyrus. Ezra v. 16. Zech. iv. 9. He took with him to Judea a colony of 50,000 persons, and restored the temple worship. It is obvious that he was a very eminent man and chief of the Jews in his day, but nothing more of his history is known. How transient is the honor that cometh from man! In his day lived Haggai and Zechariah the prophets. Hag. i. and ii. Zech. iv.

ZIF, or **JAIR**, the second month of the Jewish sacred year, and eighth of the civil, answering to our April. Such as by reason of journeys, uncleanness, &c., were debarred from keeping the passover at the regular time, were permitted to observe it on the 14th of this month.

ZION, or **SION**. (1.) Part of the range of mountains in the north of Canaan, called *Anti-Libanus*. Deut. iv. 48. (2.) Part of the site of Jerusalem; but which of the several hills on which it stood was so called, is not now absolutely certain, the whole city having early taken that name, and the temple itself especially. Ps. lxxv. 1; lxxxiv. 7. That which is now called *Mount Zion*, by the inhabitants of Jerusalem, lies south of the city, and outside of the present walls. Part of it is occupied as a burial

place for Christians, and part by a convent of Armenians; but the principal portion is arable land, laid out in *fields*. See the prophecy, Mic. iii. 12. Jer. xxvi. 18.

The worshippers at the temple, if not the whole inhabitants of Jerusalem, are called *Zion*. Ps. xcvi. 8. It is thought that the temple stood on *Mount Moriah*, where Abraham offered his son. 1 Kings viii. 1. Ps. xlviii. 2. The *Church* is called *Zion*. Ps. cii. 13.

26*

Isa. ii. 3. Heb. xii. 22. The name is applied to heaven. Rev. xiv. 1. See *JERUSALEM*.

ZO'AN, an extremely ancient and very distinguished city of Egypt. Numb. xiii. 22. Ps. lxxviii. 12. It is called in Greek writers *Tanis*.

ZO'AR, one of the five cities threatened to be destroyed by fire from heaven, but preserved at the intercession of Lot. It seems to have been formerly called *Bela*.

ZU'ZIM. See *ZAMZUM' MIMS*.

TABLES

OF WEIGHTS, MEASURES, AND MONEY, MENTIONED IN THE BIBLE.

Great uncertainty rests on some of these calculations, and exactitude is not attainable. The works of Arbuthnot, Horne, Brown, &c., have been carefully compared, and where they disagree, the computations have been made anew.

1. *Jewish Weights, reduced to Troy Weight.*

	lbs.	oz.	pen.	gr.
The gerah, one twentieth of a shekel	0	0	0	12
Bekah, half a shekel.....	0	0	5	0
The shekel.....	0	0	10	0
The maneh, 60 shekels	2	6	0	0
The talent, 50 manehs, or 3000 shekels.....	125	0	0	0

2. *Measures of Length, reduced to English Measure.*

	feet.	inches.
A digit*	0	0.9
4 = A palm	0	3.6
12 = 3 = A span	0	10.9
24 = 6 = 2 = A cubit	1	9.8
96 = 24 = 8 = 2 = A fathom.....	7	3.5
144 = 36 = 12 = 6 = 1.5 = Ezekiel's reed.....	10	11.3
192 = 48 = 16 = 8 = 2 = 1.3 = An Arabian pole.....	14	7.1
1920 = 480 = 160 = 80 = 20 = 13.3 = 10 = A <i>schœnus</i> , or measuring line	145	11.

3. *Long Measures.*

	miles.	paces.	feet.
A cubit.....	0	0	1.8
400 = A stadium or furlong.....	0	145	4.6
2000 = 5 = A sabbath day's journey.....	0	729	3.
4000 = 10 = 2 = An Eastern mile	1	403	1.
12000 = 30 = 6 = 3 = A parasang.....	4	153	3.
96000 = 240 = 48 = 24 = 8 = A day's journey.....	33	172	4

* To understand the four following tables, read them thus: "A digit is nine tenths of an inch: 4 digits equal 1 palm, or three inches and six tenths; 12 digits, or 3 palms, equal 1 span, or ten inches and nine tenths," &c.

4. *Measures of Capacity for Liquids.*

	gal.	ptn.
A caph	0	0.6
1.3 = A log	0	0.8
5.3 = 4 = A cab	0	3.3
16 = 12 = 3 = A hin	1	2.
22 = 24 = 6 = 2 = A seah	2	4.
96 = 72 = 18 = 6 = 3 = A bath or ephah	7	4.
960 = 720 = 180 = 60 = 20 = 10 = A kor, choro, chomer or homer	75	5.

5. *Measures of Capacity for Things dry.*

	peck.	gal.	pta.
A gachal	0	0	0.1
20 = A cab	0	0	2.8
36 = 1.8 = An omer or gomer	0	0	5.1
120 = 6 = 3.3 = A seah	1	0	1.
360 = 18 = 10 = 3 = A ephah	3	0	3.
1800 = 90 = 50 = 15 = 5 = A letech	16	0	0.
3600 = 180 = 100 = 30 = 10 = 2 = A homer or kor	32	0	1.

6. *Jewish Silver Money, reduced to English and American Currency.*

	£.	s.	d.		\$	cts.
1 gerah (the smallest money)	0	0	1½	or		02½
10 gerahs = A bekah	0	1	1½	"		25
2 bekahs = A shekel	0	2	3½	"		50
60 shekels = A maneh	5	14	0½	"		25.09½
50 manehs = A talent	342	3	9	"		1,505.62½
A talent of gold was equal to	5,475	0	0	"		24,309.00

7. *Roman Money, mentioned in the New Testament, reduced to English and American Currency.*

	£.	s.	d.	far.		\$	cts.
A mite (Ασπριον)	0	0	0	0½	or		00½
A farthing, about	0	0	0	1½	"		00½
A penny, or denarius (Δηνάριον)	0	0	7	2	"		13½
A pound, or mina	3	2	6	0	"		13.75

A TABLE,

SHOWING THE YEARS IN WHICH THE CHIEF BENEVO-
LENT SOCIETIES WERE INSTITUTED.

	A. D.
Society for Propagating the Gospel in Foreign Parts, England,..	1647.
Society for Promoting Christian Knowledge,.....	1701.
Danish Mission College,.....	1715.
United Brethren,.....	1732.
Sunday Schools commenced by ROBERT RAIKES,.....	1782.
Sunday Sch. Society, Eng., first in the world, by WILLIAM FOX, 1785.	
Methodist Missionary Society, England,.....	1791.
First Sunday School in the United States, Philadelphia,.....	1791.
Baptist Missionary Society, England,.....	1792.
London Missionary Society,.....	1795.
Scotch Missionary Society,.....	1796.
London Religious Tract Society,.....	1799.
Church Missionary Society in England,.....	1800.
Sunday Schools commenced in New York,.....	1803.
British and Foreign Bible Society,.....	1804.
Philadelphia Bible Society,.....	1808.
London Jews' Society,.....	1809.
American Board of Commissioners for Foreign Missions,.....	1810.
Baptist Education Society of the Middle States,.....	1812.
American Tract Society, Boston,.....	1813.
Church Tract Society, England,.....	1813.
Baptist Board of Foreign Missions, United States,.....	1814.
Massachusetts [now Northern] Baptist Education Society,....	1814.
American Education Society,.....	1815.
American Bible Society,	1816.
American Colonization Society,.....	1817.
United Foreign Missionary Society, United States,.....	1817.
Philadelphia Sunday and Adult School Union,.....	1817.
Dom. and For. Miss. Soc. of the Episcopal Church, in the U. S.	1820.
American Methodist Missionary Society,.....	1820.
American Sunday School Union, [instead of the Philadelphia Sunday and Adult School Union],.....	1824.
Baptist General Tract Society,.....	1824.
American Tract Society, New York,.....	1825.
Prison Discipline Society,.....	1825.
American Home Missionary Society,.....	1826.
American Society for Promotion of Temperance,.....	1826.
Protestant Episcopal Education Society,.....	1826.
American Baptist Home Mission Society,.....	1832.

CLASSIFICATION OF THE BOOKS OF THE NEW TESTAMENT.

I. HISTORICAL, describing the history of	1. <i>Jesus Christ</i> , whose, genealogy, birth, life, doctrine, miracles, death, resurrection, and ascension, are recorded by.....	Matthew, Mark, Luke, John.	
	2. <i>The Christian Church</i> , whose plantation, state, and increase, both among the Jews and Gentiles, are declared in the.....	Acts of the Apostles.	
II. DOCTRINAL, comprising all the Epistles	1. To the be- lieving Gen- tiles.	1. <i>General</i> , written by Paul to whole churches, about matters of general and public concern, as the Epistles to the.....	Romans, I. Corinthians, II. Corinthians, Galatians, Ephesians, Philippians, Colossians, I. Thessalonians, II. Thessalonians.
		2. <i>Particular</i> , { 1. <i>Public</i> affairs, as Paul's Epistles to.... to particular persons, con- cerning, 2. <i>Private</i> affairs, as Paul's Epistle to....	{ I. Timothy, II. Timothy, Titus.
	2. To the be- lieving Jews.	1. The Epistle of Paul to the.....	Philemon.
		2. The seven Epistles, commonly called the <i>General</i> , or <i>Catholic</i> Epistles of	Hebrews. James. I. Peter, II. Peter. I. John. II. John, III. John. Jude.
III. PROPHETIC, foretelling the future state of the Church, till the end of the world, written by the Apostle John	The Revelation.		

RECOMMENDATIONS.

The Publishers of this work have received numerous commendations from Associations, Conventions, Clergymen and Teachers, in various sections of the country. The following Extracts are sufficient to show the estimation in which the work was held, previously to its present enlargement, in matter and cuts, and beautified appearance from stereotype plates. Nearly twenty thousand copies have been already sold.

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BY FRANCIS WAYLAND, D. D.

President of Brown University, and Professor of Moral Philosophy.

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[From Rev. LEONARD WOODS, D. D., Theological Seminary, Andover.]

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[From Rev. WILBUR FISK, President of the Wesleyan University, Middletown, Conn.]

I have examined, with great satisfaction and interest, the "Elements of Moral Science," from your press, by Dr. Wayland. The work was greatly needed, and is well executed. Dr. Wayland deserves, and I doubt not will receive, the grateful acknowledgments and liberal patronage of the public. I need say nothing further to express my high estimate of the work, than that we shall immediately adopt it as a text-book in our university.

[From Hon. JAMES KENT, late Chancellor of the State of New York.]

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ELEMENTS OF MORAL SCIENCE,
Abridged, and adapted to the Use of Schools and Academies.
By the Author, FRANCIS WAYLAND, D. D., President of
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[Extract from the Preface.]

The success which has attended the abridgment of "THE ELEMENTS OF MORAL SCIENCE," has induced the author to prepare the following abridgment of "THE ELEMENTS OF POLITICAL ECONOMY." In this case, as in the other, the work has been wholly re-written, and an attempt has been made to adapt it to the attainments of youth.

[From the Boston Recorder.]

The original work of the author, on Political Economy, has already been noticed on our pages. And the present abridgment stands in no need of a recommendation from us. We may be permitted, however, to say, that both the rising and risen generations are deeply indebted to Dr. Wayland for the skill and power he has put forth to bring a highly important subject distinctly before them, within so narrow limits. Though "abridged for the Use of Academies," it deserves to be introduced into every private family, and to be studied by every man who has an interest in the wealth and prosperity of his country. It is a subject little understood, even practically, by thousands, and still less understood theoretically. And because not better understood, great ignorance prevails in regard to the measures of government; and large portions even of the published discussions of our grave senators and mighty men in debate, fall to the ground like water, not to be gathered up. It is to be hoped that this will form a class book, and be faithfully studied in our academies; and that it will find its way into every family library; not there to be shut up unread, but to afford rich material for thought and discussion in the family circle. It is fitted to enlarge the mind, to purify the judgment, to correct erroneous popular impressions, and assist every man in forming opinions of public measures, which will abide the test of time and experience.

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OPINION OF THE PRESS.

The work before us is one which deserves rather to be *studied*, than merely read. Indeed, without diligent attention and study, neither the excellences of it can be fully discovered, nor its advantages realized. It is therefore gratifying to find it introduced, as a text-book, into the colleges and literary institutions of our country.

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[From the Principal of the Mount Vernon School, Boston.]

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Mount Vernon School.

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[From E. Bailey, Principal of the Young Ladies' High School, Boston.]

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